SHEIKH AS-SADUQ

AL-MAWAAIZH

SIFAT USH-SHIA

& FADHAAIL USH-SHIA

بسم الله الرحمن الرحیم

SHEIKH SADUQ : AL–MAWAAIZH , SIFAAT –o– SH–SHIAh & FADHAAIL –o– SH–SHIAh

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Sheikh Saduq

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Contents

THE PUBLISHERS WORD

In the Name of Allah , the Compassionate , the Merciful

All praise is due to Allah Whose mercy is not desponded and forgiveness is not despaired of . The best blessings and peace be upon the keeper of His revelation , the seal of His messengers , the foreteller of His mercy , and the warner against His punishment�the Prophet Mohammed . The blessings and peace be , too , upon his family and household through whom the right has regained its proper place and the wrong has been overthrown . Curse be on their enemies among the people of disagreement and hypocrisy who have brought to themselves the sins and made .themselves the subject of Hell

The Imamite Shia are still known of their faithful loyalty to the Prophet�s household , peace be upon them all , since the glorious Prophet had unearthed his immortal mission to mankind . He , however , kept on giving credit to the lofty standings and the qualities by which the Shia should be characterized . In view of that , they were the :matter of the glorious Prophet�s glad tidings that he (s) carried . He said

[The Shia of Ali will be the true winners . [١

O Ali , Allah has forgiven you , your progeny , your sons , your household , your Shia [�adherents– , and the adorers of your Shia . [٢

These three books namely , al–Mawaaizh , Sifat ush–Shia , and Fadhaa�il ush–Shia� that are at the hands of the dear reader

are indeed precious moral gems presented to the adherents of the Prophet�s household . They are the works of the master Sheikh as-Saduq , Allah have mercy upon him , who compiled them in different times .

The translator has depended , in his work , on the copy that is published by Al-Maarif Al-Islamiyya Foundation � Qum , and revised by Mr . Mahmoud Al-Badri who exerted remarkable efforts for advancing these precious compilations in such a noteworthy form .

In addition to the original texts of the books , most of the information , notes , and comments that the reviser has added are translated for the purpose of expanding the scope of information and making the contents more understandable and more accessible to all . Furthermore , a brief biography of the compiler Sheikh as-Saduq (r) is added so as to introduce this unique personality to the readers .

Ansariyan Publications , undertaking the mission of propagandizing for the sect of the Ahl ul-Bayt (a) and publicizing the precious immortal works of the master scholars of Shiism , is pleased to advance these three precious works , all in one book , to the dear readers and the seekers of the truth . We hope the dear reader would find this work convenient and guide to the human perfection and we implore to Allah , Exalted is He , to grant us success to keep on offering the dear readers with the valuable gems of the Islamic heritage .

ANSARIYAN PUBLICATIONS , ٢٠٠١

THE REVISERS WORD

part ١

All praise is

due to Allah , the lord of the worlds . All blessings and peace be upon Mohammed and his family�the pure and immaculate . All mercy and content be upon all their adorers and adherents . The content of Allah be upon the Prophet�s companions who honestly followed him . It is well known that Shiism , as a sect and belief , was not the fruit of the political circumstances that took place after the death of the glorious Prophet (s) when some people usurped the leadership from its legal master in the Saqifa of the Banu Saaida . It was also not the product of the political circumstances that came about during the reign of Imam Ali (a) when the Prophet�s widow (Aisha) mutinied , calling for the revenge on those who shed the blood of the killed caliph after she had provoked all people against that very killed caliph in his lifetime , and history � . has kept her famous call , �Kill Naathat[٣] , for he has converted to atheism

Shiism , also , was not the product of the political circumstances that occurred when Muawiya mutinied , carrying the shirt of Othman[۴] and calling for the revenge on his killers . That event , however , was the reason beyond the founding of the Khawarij[۵] one of whose members killed Amir ul-Mu'minin (a) while he was offering a prayer in . his mihrab

Shiism , too , is not the product of the political circumstances that the Muslims had to encounter

after the savage massacre of Karbala , which was committed against the Prophet�s household (a) at the hands of the Umayyad ruling authorities .

It is quite true that Shiism was not the product of any of the previous circumstances , as some please to say . Shiism came to light and appeared on the theater of the political and religious life since the first sparks of the Islamic history . The embracers of Shiism raised the slogan of the love and loyalty to the Prophet�s household , peace be upon them all , adopted their goals , and believed purely that they are the most meritorious of taking the position of the Prophet , peace be upon him and his family . They also believed that Imam Ali bin Abi Talib �Amir ul-Mu'minin , the head of the religion , the leader of the white-forheaded honorables , the husband of the pure lady , the father of the two grandsons (of the Prophet) al-Hasan and al-Hussein� is the true successor of the Prophet (s) the door to the city of his knowledge , and the keeper of his wisdom . They also believed that the immaculate Imams are the true successors of the Prophet (s) the leaders of his community , and the conveyers of his divine mission .

The dawn of Shiism broke since the first days of the blessed prophetic mission . It was the Prophet (s) who planted this blessed seed , cultivated , and supervised it all over the stages of his

noble lifetime . This can be proved through the many hadiths that attached the quality of Shiism to the followers of Imam Ali (a) praised them , and revealed to them the glad tidings of having the highest ranks in the Supreme Paradise .

The Prophet (s) said :

[O Ali , you , as well as your Shia , will join me on the Divine Pool . [۶

O Ali , your Shia and you will come to Allah with content and pleasure . Your enemies will come with anger and will be unable to bend their heads to find their ways . [۷

[On the Day of Resurrection , Ali and his Shia will be the winners . [۸

O Ali , Allah has forgiven you , your progeny , your sons , your household , your Shia , and the adorers of your Shia . [۹

[The Shia of Ali will be the true winners . [۱۰

Moreover , the hadith that is called �Hadith ud-Dar� is one of the strongest irrefutable evidences on our claim .

At-Tabari , in his book of history , records that Ibn Abbas narrated that Ali bin Abi Talib (a) said :

After the revelation of the Verse , �And warn your nearest relations , � the Prophet (s) summoned me and said : �O Ali , Allah had ordered me to warn my near relatives , but I was unable to bear this order because I knew that they would show me detestable things if I would approach such a matter with them .

I therefore kept it secret until the Archangel Gabriel came to me and said that my Lord would punish me if I would shun that order . Now , I want you to make some food with meat of a ewe and bring a jar of milk for us , then gather the sons of Abdul-Muttalib so that I will speak to them and convey the matter that I was ordered to convey . �

I did as he asked me and invited them . They were about forty men among whom there were his uncles�Abu Talib , Hamza , al-Abbas and Abu Lahab . When they all attended , he asked me to fetch that food and I did . When I put it before them , the Prophet (s) took a piece of the meat , tore it with his teeth , threw its pieces around the bowl , then said : �Here you are , by the Name of Allah . � Each one of them took his sufficiency completely and I could see only the places of their hands . I swear by Allah , each one of them ate the quantity that I served to all of them . The Prophet (s) then asked me to serve milk to them . I fetched that jar and they all drank from it . By Allah . I swear , each one of them drank the quantity that I served to all of them

When the Prophet (s) tried to speak , Abu Lahab

overtook and prevented him from speaking . He said : �This man has bewitched you . . � Hence , they left without letting the Prophet (S) speak to them

On the next day , the Prophet said to me : �O Ali , that man overtook me and said the statement that you had heard . They left before I could speak to them . Make for us � . food like that which you did then gather them to me

part ۲

I did and invited them all . He then asked me to serve them the food . I served it for them and he repeated the same thing that he had done the previous day . Each one of them had his sufficiency completely . He then asked me to serve them with the milk . I fetched the same jar and they all drank from it to their sufficiency . Then , the Prophet : (S) spoke

O sons of Abdul-Muttalib , I do not know any young Arab man who has brought to� his people a thing that is better than that which I have brought to you . I have brought to you the goodness of this world as well as the world to come . Allah , Exalted is He , has ordered me to call you to accept this matter . Which one of you will support me in � ? this regard and he will be my brother , successor , and representative among you

They all kept silent except

me . I said , while I was the youngest among them , �O the Prophet of Allah , I will be . your supporter in this matter . � I repeated this statement three times

The Prophet (s) then took me from the neck and said : �This is my brother , successor � . , and representative among you . You thus should listen to and obey him

They left him laughing and saying to Abu Talib : �He has ordered you to listen to and [obey your son ! �))[۱۱

A deep look in this holy hadith proves that the Prophet (s) asked his near relatives , according to the order of Allah , to confess of the oneness of Allah the Exalted and his divine mission , and then ordered them to listen to and obey his brother , successor , and representative Ali bin Abi Talib , peace be upon him . In other words , the Prophet (s) ordered them to follow and comply with Ali�to be his Shia . The meaning of Shiism . is to listen to , obey , and follow

As a result , the seed of Shiism and the seed of Islam were planted on the same day in the same time at the same hand . All the Muslims who were with the Prophet (s) believed in his prophesy and mission , committed themselves to that which he ordered , listened to him , obeyed him , and listened to and obeyed the one whom he ordered

to obey . That one was his cousin , brother , successor , and representative Ali bin Abi . Talib , peace be upon him

They were considered as listeners and obedient to the Prophet (s) only when they carried out his order of listening to and obeying Ali , peace be upon him . It was the same order that Allah gave . Consequently , their compliance with the order of the Prophet means their adherence , i . e . Shiism , to Ali , because Shiism means to listen . to , obey , and follow

The light of Shiism , then , glared along with the light of Islam in the Arab Peninsula . The grand companions who believed in the oneness of Allah and the divine message of the Prophet accepted , in the same time , the obligatory loyalty to Ali . Meanwhile , others , among those who turned on their backs just after the death of the Prophet , . stood against him

This work is in fact three books whose topics are connected to each other . One of them , namely Sifat ush-Shia , focuses the lights on the qualities that the Shia should have within their moralities . Without such qualities , the Shia would not have won such abundant merits to which the second book , namely Fadhaa�il ush-Shia , refers . The third book , namely al-Mawaaizh , compiles the maxims and words of wisdom , that are said by the Prophet and the Imams

peace be upon them all , on various occasions . It is necessary for the Shiite , before others , to apply such maxims to himself , because they are surely great masterpieces . and moral principals

A deep look into these maxims and qualities proves the fact that the embracement of Shiism is not mere words that everyone can say or ordinary love for Amir ul-Mu'minin , as some think . The true Shiite is only he who commits himself to those qualities and applies them to his conducts . The true Shiite is only that whom Imam al-Baqir (a) : describes in the following words

O Jabir , do you think that it is sufficient for those who claim being Shia to say that ? they cherish us; the Prophet�s household

By Allah I swear , our adherents �Shia- are only those who fear and obey Allah . Their signs are modesty , submission , fulfillment of the trusts , very much reference to Allah , fasting , offering prayers , piety to (their) parents , aiding the neighbors especially the poor , the destitute , the indebted , and the orphans , truth , reciting the Quran , and avoiding mentioning people except for praising . In addition , they are the . most trustful of the people of their tribes

Do not misunderstand the matter . It is enough for a man to claim that he loves and follows Ali , peace be upon him . As a matter of fact , if he claims

that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow the Prophet�s traditions and does not act upon his instructions , such claim of love will be definitely useless . Hence , you should fear Allah and work for the cause of obtaining that which He has in possession . There is no relation between Allah and anybody . The most favorable and honorable servants of Allah are the most God-fearing and .the most pious

O Jabir , the only means through which a servant seeks to gain Allah�s favor is the obedience to Him . We �the Prophet�s household- do not carry a patent for saving from Hell . Likewise , none of you has a claim against Allah . He whoever obeys Allah is only our disciple and whoever disobeys Him is our enemy . The loyalty to us cannot be .gained except by means of diligent work and piety

O Allah , make my life copy the lives of Mohammed and his family . When You seize my soul , make me carry the same beliefs that Mohammed and his family carried . Make me a true adherent of Amir ul-Mu'minin . I , also , implore to You to record for me success , for the efforts that I have exerted in this regard , and reward on the Day of Judgment . I implore to You to save us from the pursuance of passions and the making of errors and endow upon us

.with righteousness and appositeness

All praise is due to Allah , Who guided us to this . Without his guidance , we would not .have been right

Mahmoud al-Badri , ٢٠٠٠

THE REVISION

Al-Mawaaizh (١)

Al-Mawaaizh (The Sermons) is the first book in this collection . In ١٣٩٢ A . H . , it was first printed , with its Persian translation of Azizullah Attaridi , in reliance on the only documentary copy that is found in the Library of An-Nassiriyya in Lakanhu , India . Mr . Attaridi mentioned that he had found that copy during his journey to India in ١٣٨۶ A . H . He also added that the copier chose the title Sheikh As-Saduq�s Al-La�aali al-Ghawali �The Dear Pearls- for the copy that carried the same title in the indexes of .that library

It seems that the copier took this title from the introduction of the compiler who ��records in its beginning , �So then , these are dear pearls and bright jewels

This copy seems to be the only available one that was handwritten in ١٢٣۵ A . H . by : Feda Ali al-Musawi of Lakanhu . In the last of that copy , the following is written

On Saturday , the first of Rabi I , ١٢٣۵ of the hegira , All peace and blessings be upon� him who made the hegira and upon his immaculate and pure household , this holy copy titled �Al-La�aali al-Ghawali� that is compiled by the lofty Sheikh , the most pious , the decent , the master

of the sect , the grand , the trustworthy of the Imams , the head of the narrators , the product of the praying of the Sinless , the superior knowledgeable , our master Mohammed bin Babawayh al-Qummi (r) . I am the poor servant Feda Ali son of Sayyid � . Ali al-Musawi of Nisapur , Lakanhu , and Dahlu

In addition to the following evidences , we can prove through the previous statement . that this book belongs to Sheikh as-Saduq

Most of the biographists who referred to Sheikh as-Saduq (r) stated that he compiled a book titled al-Mawaaizh �The Sermons- . [١٢] Besides , the contents of the book are . almost sermons , advices , and maxims

In the last of his book titled Men La Yahdhuruh ul-Faqih; Chapter : An-Nawadir -The [Extraordinary Reports- , Sheikh as-Saduq (r) records the text of this book . [١٣

In the revision of this book , the previously mentioned copy of the book and the last chapter of Men La Yahdhuruh al-Faqih , since it is the same as the book of al- . Mawaaizh , are relied upon

Sifat ush-Shia (٢)

: About this book , Sheikh at-Tehrani says

The book titled Sifat ush-Shia (The Qualities of the Shia) is compiled by Sheikh as-� Saduq Abu Ja�far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi . Ad-Dam�at us-Sakiba , Al-Majlisi�s Bihar ul-Anwar , Al-Hurr Al-Aamili�s Wassail ush-Shia , and Al-Mustadrak�all these reference books quoted from Sifat ush-Shia . In Tehran , there is a copy of this book , which

is handwritten with an old and big script , is found with the Doctor . Other copies are found with Mr . Al-Urdubadi in Najaf and the Library of At-Tehrani in Samarra that is written by our Sheikh an-Nuri and , now , kept by his grandson Mirza Ali Behzadi in Tehran . The book titled Fadhaa�il ush-Shia is within this copy .

In the revision of this book , two copies are depended :

The first copy is documentary and stored in Fayziyya School within Group : ۱۷۶۴ No . ۴ . It is a clear copy , which is ended with the following paragraph :

This is the end of the book titled Sifat ush-Shia and compiled by Sheikh as-Saduq� Mohammed bin Ali bin Babawayh al-Qummi; the resident in Ray . All praise is due to Allah primarily , finally , openly , and secretly . The poor servant Hussein bin Mohammed Taqi an-Nuri at-Tabirsi wrote it himself in Najaf� on the seventh of Shawal , ۱۲۷۱ A . H . �

The second is the copy that is found in the Library of At-Tehrani of Samarra to which it was referred in the book title Ath-Thareea . This copy was printed in Najaf by Allama Najmuddin ash-Sharif al-Askari in ۱۳۸۰ A . H . �۱۹۵۸ A . D . - and was attached to his book titled Ali wash-Shia . In the end of this book , he writes down :

This book was copied by ash-Sharif al-Askari Najmuddin , the son of the late� scholar Sheikh

Mirza Mohammed ash-Sharif al-Askari (of Tehran) in Samarra at the night of Saturday , the twenty-first of Thu�l-Qa�da . Allah may bless Mohammed and his [immaculate family . �[۱۴

Fadhaail ush-Shia (۳)

: About this book , Sheikh at-Tehrani says

This book is also called Fadhl ush-Shia (The Merits of the Shia) . Al-Majlisi quotes� from this one as well as the previous . This means that he had them both . Al-Hurr Al-Aamili , also , quotes from them and had them in possession . In the fourth appendix of Wassail ash-Shia , he states the previous fact . The two books , now , are found in Isfahan and Mashhad at the hands of Sheikh Hussein (al-Muqqaddas al-Mashhadi) . Mirza Mohammed at-Tehrani took these copies to put them in his library in Samarra . [�[۱۵

: For this revision , two copies of the book are depended

The first one is the documentary copy that is found in the library of Ayatollah al-Mar�ashi an-Najafi (without bearing any number) . It is a good copy .

The second is printed . It is the same copy of Sifat ush-Shia to which we have previously referred and found in the Library of At-Tehrani in Samarra .

: In the end of this copy , the following is written

Thanks to Allah the Exalted , the book titled Fadhaa�il ush-Shia and compiled by� Sheikh as-Saduq (r) has come to its end on the hands of Najmuddin ash-Sharif al-Askari (of Tehran) , the son of the late scholar Sheikh Mirza Mohammed al-Askari at-Tehrani on the

. eighth of Shaban , ١٣٨٠ A . H

� . Allah may bless Mohammed and his immaculate household

For the sake of providing the texts as accurate as possible , the reviser did not depend on a single definite copy of the book . He moved between all of the available copies , in addition to the other reliable reference books , including the compilations of Sheikh as-Saduq himself , such as Al-Amali , At-Tawhid , Me�aani al-Akhbar , and the other . reference books such as Bihar ul-Anwar , Wassail ush-Shia and many others

: The other tasks that the reviser did are as follows

He compared the Quranic texts that are mentioned in these books with the holy . Quran

. He referred to the same narrations that are mentioned in other reference books

He added to the texts of series of relaters the statements that are found in other . reliable reference books

He referred to only some differences between the copies of the books intended and . the other reference books

. He added some important comments that are considered necessary

He used guide titles for each narration so as to enable the dear reader and the . searcher to benefit by them

. In the end of each book , he attached a number of useful indexes

BIOGRAPHY OF THE COMPILER

Name and Lineage

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh; Abu Ja�far As-Saduq al- . Qummi �i . e . of Qum-; the master Sheikh and the head of the narrators

His father was the respectful Sheikh Abu al-Hasan Ali bin al-Hussein bin Musa bin

Babawayh : the master Sheikh of Qum in his time . He was also the most precedent , [the master jurisprudent , and the most trustful of the ulema of his time . [۱۶

Birth and Early Life

Sheikh As-Saduq was born in Qum . Although it was impossible to define the very year in which he was born , it is well known that he was born after the death of Mohammed bin Othman al-Omari (the second representative) , [۱۷] which was in the year ۳۰۵ A . H . That was the opening year of the representation of Abu al-Qasim al-Hussein bin . Rawh (the third representative) , who died in ۳۲۶ A . H

As confirmation of this estimation , we provide the words of Sheikh As-Saduq himself : in his book titled Kamal ud-Din wa Tamam un-Ni�ma

: Abu Ja'far Mohammed bin Ali al-Aswad related to us

After the death of Mohammed bin Othman al-Omari , Ali bin al-Hussein bin Musa bin Babawayh (i . e . As-Saduq�s father) asked me to tell Abu al-Qasim Ar-Rawhi �i . e . bin Rawh- to ask our master Sahib uz-Zaman[۱۸] to pray to Allah for giving him a male . baby

Abu al-Qasim informed that he asked the Imam , who rejected . Three days later , Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah , , Exalted is He , would benefit (many people) . Moreover

. many boys would come after that baby

Abu Ja�far Mohammed bin Ali al-Aswad said) After a period , Ali bin al-Hussein was) [given Mohammed (i . e . As-Saduq) followed by many other boys . [١٩

(Another Narrative)

Sheikh At-Tusi said that some people narrated from Abu Ja�far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh and Abu Abdullah al-Hussein bin Ali bin Musa bin Babawayh (his brother) that Abu Ja�far Mohammed bin Ali al-Aswad related to us :

After the death of Mohammed bin Othman al-Omari , Ali bin al-Hussein bin Musa bin Babawayh (i . e . As-Saduq�s father) asked me to tell Abu al-Qasim Ar-Rawhi to ask . our master Sahib uz-Zaman (a) to pray to Allah for giving him a male baby

Abu al-Qasim informed that he asked the Imam , who rejected . Three days later , Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah , Exalted is He , would benefit (many people) . Moreover , many boys would come after . that baby

Abu Ja�far Mohammed bin Ali al-Aswad said) I asked him to pray to Allah to give me) . a male baby , but he did not answer . He said : This is impossible

After a period , Ali bin al-Hussein was given Mohammed (i . e . As-Saduq) followed by . many other boys . For me , I was not given anything

Abu Ja�far bin

Babawayh commented : As he noticed me attending the classes of our master Mohammed bin al-Hussein bin al-Waleed frequently while I was interested in recording and retaining the items of knowledge , Abu Ja�far Mohammed bin Ali al-Aswad used to say to me , �It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam , peace be [upon him . [۲۰

Ar-Rawandi , in his al-Kharaa�ij , related the like of the previous narrative , yet brief . [۲۱] Besides , At-Tabirsi , in his book titled A�lam ul-Wara[۲۲] , Sayyid Hashim al-Bahrani , in his Tabssirat ul-Wali[۲۳] , and Sayyid Ali bin Abdul-Karim An-Najafi , in his . Muntakhab ul-Anwar il-Mudhee�a[۲۴] , referred to the same narrative

Imaduddin Mohammed bin Ali At-Tusi , in his Thaqib ul-Manaqib , [۲۵] referred to a . part of that narrative

In his reference to the biography of Ali bin al-Hussein bin Musa; As-Saduq�s father , An-Nejashi said that the man was in Iraq when he met Abu al-Qasim al-Hussein bin Rawh (r) and asked him many questions . After that , As-Saduq�s father corresponded with Abu al-Qasim at the hands of Ali bin Ja�far bin al-Aswad and asked him to deliver a paper to Imam al-Mahdi , Allah may hasten his return , in which . he asked for a male baby

The answer was , �We have prayed to Allah for you and you will be given two � . virtuous male babies

, Hence

[Abu Ja�far and Abu Abdullah[۲۶] , whose mother was a bondwoman , were born . [۲۷

From the previous we can conclude that Sheikh As-Saduq (r) had come to this world out of the prayer of Imam al-Hujja (a) after the death of Mohammed bin Othman al-Omari; after the year ۳۰۵ A . H . , when his father Sheikh Ali bin al-Hussein traveled to Iraq and met Abu al-Qasim al-Hussein bin Rawh and asked him some questions� etc . . Hence , Sheikh As-Saduq was born in about ۳۰۶ A . H

Sheikh As-Saduq used to take pride in such a birth and say , �I was born due to the [prayer of Imam al-Mahdi , peace be upon him . �[۲۸

Sheikh As-Saduq grew up in the laps of virtue; his father used to feed him with the knowledge , shower him with the abundance of his knowledge and moralities , and circulate on him the lights of his purity , God-fearing , piety , and ascetics . All these contributed in the scholastic perfection and growth of Sheikh As-Saduq who lived under the wing of his father for more than twenty years during which he drank these knowledges and took from the great flow of his father�s information , moralities , and conducts . In addition , he grew up in the city of Qum which was swarming with the scholars and narrators , such as the master of the scholars of Qum Mohammed bin al-Hasan bin Ahmed bin al-Waleed and Hamza bin Mohammed bin

Ahmed bin Ja�far bin Mohammed bin Zaid bin Ali as well as many others whose sessions and lectures were frequently attended by Sheikh As-Saduq.

After a short while, Sheikh As-Saduq became that great figure by whom people were benefiting. He also became such a distinctive sign of retaining and intelligence. He exceeded his companions in fields of virtue and knowledge and became such an unparalleled person.

Furthermore, the political circumstances of that period played a significant role in crystallizing the personality of Sheikh As-Saduq who lived in the reign of the Buyid in Iraq and Persia (۳۲۱-۴۴۷ A. H.), the Fatimids in Northern Africa (۲۹۶-۵۶۷ A. H.), and the Hamdanian State in Mousel �Northern Iraq- and Syria (۳۳۳-۳۹۴ A. H.).

It is well known that all these states were declaring their loyalty to the leadership of the Prophet�s household. In other words, they were Shia.

Scholastic Journeys

Not only was the intention of Sheikh As-Saduq to suffice with receiving knowledge from the master scholars of his town, but also it rose higher to encourage him to travel and emigrate far away from his hometown for seeking studies and knowledge. In the beginning, he traveled to the city of Ray to answer the summons of Rukn ad-Dawla al-Buwayhi (the Buyid), who died in ۳۶۶ A. H. There, Sheikh As-Saduq met the scholars of that city, such like Sheikh Abu al-Hasan Mohammed bin Ahmed

bin Ali bin Asad al-Asadi whose famous nickname is Abu Jurada al-Barda�i . That was in ۳۴۷ A . H . He also met Ya�qoub bin Yousuf bin Ya�qoub , Ahmed bin Mohammed bin As-Saqr As-Sa�igh al-Adl (the decent) , Abu Ali Ahmed bin al-Hasan al-Qattan . and many others

He then traveled to the city of Khurasan for the visitation of the Holy Shrine of Imam . Ar-Ridha (a) in ۳۵۲ A . H . After that , he returned to the city of Ray

In ۳۶۷ A . H . , he made his second journey to the Holy Shrine of Imam Ar-Ridha , peace be upon him . During his third journey which was made in ۳۶۸ A . H . , he passed by the cities of Istrabad[۲۹] and Jurjan[۳۰] where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadi�the famous exegesist (of the Holy Quran) and orator . He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed Alistrabadi , Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al-. Jurjani , and Sheikh Mohammed bin Ali Alistrabadi

In his journey back from the visitation of the Holy Shrine of Imam Ar-Ridha (a) Sheikh . As-Saduq passed by the city of Nisapur and resided there for a period

: About this residence , he said

After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I� was back in Nisapur where I resided . I found that the majority of the Shia there , who

were frequently referring to me , were perplexed by the Invisibility �Ghaybah- and doubted the matter of al-Qa�im , peace be upon him . They therefore left the right course of the submission (to Allah) to join the path of personal opinions and analogy . Hence , I exerted all my efforts for guiding them to the right and taking them back to the path of correctitude by means of the relevant narratives of the Prophet and the [Imams , peace be upon them . �[۳۱

In Nisapur , Sheikh As-Saduq related the lessons of most of the scholars of that city , such like Sheikh Abu Ali al-Hussein bin Ahmed al-Bayhaqi , Sheikh Abdul-Wahid bin Mohammed bin Abdous An-Nisapuri , Sheikh Abu Mansour Ahmed bin Ibrahim bin Bakr al-Khuzi , Sheikh Abu Saeed Mohammed bin al-Fadhl bin Mohammed bin Ishaq al-Muthekkir An-Nisapuri , Sheikh Abu at-Tayyib al-Hussein bin Ahmed bin .Mohammed Ar-Razi and many others

As he passed by the cities of Marwalruth and Sarakhs[۳۲] , Sheikh As-Saduq attended the classes of Sheikh Mohammed bin Ali al-Marwalruthi , Sheikh Abu Yousuf bin Abdullah bin Abdul-Malik , and Sheikh Abu Nasr Mohammed bin Ahmed bin Tamim As-.Sarakhsi

In the years ۳۵۲ and ۳۵۵ A . H . , Sheikh As-Saduq was in Baghdad where he learnt from Sheikh Abu al-Hasan Ali bin Thabit Ad-Dawalibi , Sheikh Abu Mohammed al-Hasan bin Mohammed bin Yahya al-Husseini al-Alawi; Ibn Tahir , and Sheikh Ibrahim bin Harun .al-Hiti as well as many others

, . In ۳۵۴ A . H

Sheikh As-Saduq had the honor to pilgrimage to the Holy House of Allah . In his way , he passed by Kufa and learnt from the master scholars there , such like Sheikh Mohammed bin Bakran An-Naqqash , Sheikh Ahmed bin Ibrahim bin Harun al-Fami , Sheikh al-Hasan bin Mohammed bin Saeed al-Hashimi , Sheikh Abu al-Hasan Ali bin Easa al-Mujawir , Sheikh Abu Tharr Yahya bin Zaid bin al-Abbas bin al-Waleed al-Bezzaz , Sheikh Abu al-Qasim al-Hasan bin Mohammed As-Sakuni al-Kufi and many . others

He also traveled to many cities such as Hamadan , Ilaq , Balkh , Samarqand , . Faraghana[٣٣] and others

In such journeys , Sheikh as-Saduq attended the lessons of many scholars in the cities . that he passed by

Scholastic State and the Scholars� Opinions

Sheikh As-Saduq , Allah may promote his position , was one of the master scholars of Shiism , great intellectuals , and well-versed men of knowledge . He was such a grand mastermind , abundant knowledgeable , and well informed . In his time , he was one of the most distinguishable scholars to whom everyone referred in questions concerning the rulings of the Sharia and was the sign upon whom everyone acted in . the religious problems

Sheikh At-Tusi; the master scholar of the sect mentioned Sheikh As-Saduq with the : following words

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi is the lofty master . His surname is Abu Ja�far . He was so admirable , good narrator of hadith , skillful knowing of men , and bright criticizer

of narrations . Besides , he was such distinct relater and encyclopedic that no one of the people of Qum could attain his rank . He had written about three hundred books . [[۳۴

: An-Nejashi referred to Sheikh As-Saduq with the following wording

Abu Ja�far al-Qummi who resided in Ray was our Sheikh and master jurisprudent . [He was the representative of the sect (of Shiism) in Khurasan . [۳۵

In his Me�aalim ul-Ulemaa , Ibn Shahrashoub said the following about Sheikh As-: Saduq

[He was the best of the scholars of Qum . He wrote about three hundred books . [۳۶

: In As-Saraa�ir , Ibn Idris referred to Sheikh As-Saduq with the following wording

He was trustworthy , highly reverent , well versed in narrations , good criticizer of the reports , well knowing of men , and well memorizer . He was the master of our Sheikh [al-Mufid Mohammed bin Mohammed bin An-Nu�man . [۳۷

Sheikh Hussein bin Abdus-Samad al-Harithi �father of Sheikh al-Bahaa�i� said : about Sheikh As-Saduq

He was highly reverent , high-ranking scholar among the upper class as well as the ordinary people , good narrator of hadith , well knowing of jurisprudence and men , good discerning of the mental and analytical sciences , and good criticizer of reports . He was also the master scholar , jurisprudent , and chief of the Saved Sect (Shia) in . (Khurasan and Iraq of the non-Arabs; (i . e . Persia

In the fields of narration and abundance of knowledge , he was so distinct over all those

[who lived in his time . [۳۸

The previous models have been few wordings of praise and extolment that were said about Sheikh As-Saduq . To know more about this respectful personality , it is recommendable to refer to the numerous reference books that recorded the biography of him some of which we have just excerpted.

Teachers and Students

Because of the many journeys that Sheikh As-Saduq made to various countries for the purpose of seeking studies , he could read , listen , deliver lectures , and gain the license of many scholars and masters of the countries that he passed by in the various fields of knowledge.

A good look in his numerous books , such as al-Amali , Men La Yahdhuruh ul-Faqih , At-Tawhid , Thawab ul-A�maal and many others , proves that he rested upon many of the Shiite and Sunni master scholars in the field of narrations . He also depended upon such scholars in the fields of hadith regarding a great variety of sciences and fields . The famous names of the master scholars upon whom Sheikh As-Saduq depended in relation of the reports are innumerable.

For avoiding lengthiness , we ask the dear reader to refer to the numerous books of biography so as to have an idea about the teachers of Sheikh As-Saduq.

The students and the narrators on the authority of Sheikh As-Saduq are also too many to be mentioned in this book . Reference books of biography referred to some famous names such as the lofty Sheikh Mohammed

bin Mohammed bin An-Nu�man At-Tal�akbari whose nickname is Sheikh al-Mufid , the trustworthy Sheikh Ali bin Ahmed bin al-Abbas (father of Sheikh An-Nejashi) , Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Shathan al-Qummi , Sayyid al-Murtedha Alam ul-Huda , and many others that we could not mention their names in details . To have more information about such names , it is recommendable to refer to the many books that discussed this topic and from which we excerpted this brief . biography

His Works

Sheikh As-Saduq dealt with a great variety of arts and sciences . He wrote many books; more than three hundred ones . Unfortunately , most of these books were lost : . We , hereby , refer to some of them

Ali�tiqadat

al-Amali

Thawab ul-A�maal

al-Khissal

Sifat ush-Shia

Iqab ul-A�maal

Ilal ush-Sharaayi

Uyounu Akhbar ir-Reza

Fadhaa�il ul-Ash�hur ith-Thalatha

Fadhaa�il ush-Shi�a

Kamal ud-Din wa Tamam un-Ni�ma

[Mussadaqat ul-Ikhwan[٣٩

Me�aani al-Akhbar

al-Muqannaa� fi al-Fiqh

[Men La Yahdhuruh al-Faqih[۴۰

al-Mawaaizh

. al-Hidayatu fi al-Fiqh

Furthermore , there are tens of books most of which were lost , as we have previously mentioned . To have more information about such books , it is recommendable to . refer to the books that mentioned the biography of Sheikh As-Saduq

His Death

Sheikh As-Saduq died in ۳۸۱ A . H . He was more than seventy years old . He was buried in the city of Ray near the tomb of Abdul-Azheem al-Hasani , Allah be pleased . with him

Today , his tomb is one of the famous shrines whom are frequently visited by people . who seek blessings there

In nearly ۱۲۳۸ A . H . , Sultan Fat�h Ali Shah the Qajar reconstructed that holy shrine . after the spread of the news of the good charismata that had been seen there

Al-Khawansari , in his Ar-Rawdhat , al-Mamuqani , in his Tanqeeh ul-Maqaal , and other scholars mentioned a number of charismata of Sheikh As-Saduq (after his death) occurred in his blessed shrine . In the year ۱۲۳۸ A . H . , a fissure occurred to the shrine due to the heavy rain . When some people entered inside

the shrine for chasing the source of that fissure , they could reach the gutter in which Sheikh As-Saduq was buried . They found that his dead body was laid out while the genitals were covered . It was very sound and handsome . On the nails of the body , they could notice the signs of dye , while on the limbs , there were old threads of the .torn coffin

As this event was rumored in the city of Tehran , Sultan Fat�h Ali� ordered to .reform that fissure and reconstruct that shrine

SHEIKH AS–SADUQ�S AL–MAWAAIZH HE SERMONS



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Introduction of the Compiler

All praise is due to the true Master and Deserver of all praise . Honorable blessings and peace be upon the honorable being�Mohammed the seal of the great prophets

and messengers of Allah and his immaculate daughter and noble sinless successors . So then , these are dear pearls and bright jewels . They are commandments that were produced by the head of

prophecy , the core of the Divine Epistle , the zone of the divine blessings , and the revealer of the endless mercies; Allah bless him as well as his immaculate successors who are the honorable beings in the sight of Allah� Then comes the solver of the problems and the arbitrator of the issues; our master and leader Amir ul-Mu�minin -commander of the faithful believers- and the Imam of the Muslims Ali bin Abi Talib , all peace and blessings of Allah be upon him as well as his immaculate descendants.

Blessed are those who retain the coming commandments and store them in their hearts and welcome to those who will exert efforts for retaining them by means of their sound intellects and minds.

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The Prophet�s Commandments for Amir ul-Mu�minin

(١) Hemmad bin Amr and Anas bin Mohammed related from his father[٤١] from Ja�far bin Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the Prophet (s) said to him:

O Ali , I will convey to you a commandment that you should retain . You will keep up yourself in goodness as long as you follow my commandment.

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O Ali , for those who suppress their anger while they are able to punish , Allah will . endow them with security and tasteful faith on the Day of Resurrection

O Ali , he who does not provide a proper will in his final hours is suffering a defect in his [personality and will be deprived of the right of Intercession . [۴۲

. O Ali , the best of jihad is to begin your day without intending to oppress anybody

. O Ali , he whose utterance is avoided by people will be an inhabitant of Hell

O Ali , the evilest of my people are those whom people respect for avoiding their [evildoings . [۴۳

. O Ali , the evilest people are those who sold their lives to come with their worldly lives

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Those who sold

. their lives to come with others� worldly lives are eviler than the previous

O Ali , he who rejects an apology , whether true or false , will be deprived of my . (Intercession (on the Day of Resurrection

O Ali , Allah liked telling lies for the purpose of conciliation and disliked telling truths for [the purpose of antagonism . [۴۴

O Ali , for those who give up drinking wines for sake of something other than Allah , . Allah will serve them with the sealed wine of Paradise

� ? Ali (a) wondered : �Even if it is for sake of something other than Allah

The Prophet (s) answered : Yes , it is . Even if he gives it up for saving himself (from its . (disadvantages

[Allah will thank him for so . [۴۵

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O Ali , any intoxicating drink is haram �prohibited– . A single dose of a drink whose much amount causes intoxication is haram .

O Ali , all the sins are situated in a house whose key is drinking wines .

O Ali , an hour

comes upon the drinkers of wines in which they do not acknowledge their Almighty . Lord

[O Ali , the drinker of wines is as same as the idolater . [۴۶

O Ali , for the drinkers of wines , Allah will not accept their prayers for forty days . If . they die in this period , they will be regarded as the atheists

O Ali , to move a mountain from its place is easier than trying to ruin a power in other . than its deadline

O Ali , it is worthless to sit with him who does not benefit by his religion and his worldly [life . [۴۷

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. You should not respect or honor him who did not respect and honor you

O Ali , the (faithful) believer should enjoy eight characters : he should be venerable in shaking situations , steadfast against misfortunes , thankful in luxury , satisfied with what Allah has decided for him , avoid oppressing the enemies , avoid overtaxing the associates

. should fatigue his body , and make people feel glad with him ,

O Ali , the prayers of four classes of people are never refuted : the just rulers , fathers when they pray for their sons , people who pray for their brothers secretly , and the oppressed . Allah says : By My glory and majesty I take the oath , I will give triumph to . the oppressed even if a long period passes

. O Ali , eight classes of people should blame no one but themselves if they are insulted

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They are : he who attends a banquet without invitation , he who behaves imperiously upon the owner , he who seeks goodness from his enemies , he who seeks favors from the mean ones , he who intrudes himself in a secret matter of two persons , he who mocks at the rulers , he who sits himself in an improper place , and he who . speaks to him who does not listen to him

O Ali , for every obscene , indecent

and shameless individual who does not care for his speech or for what is said to him , , . Allah has banned him from being in Paradise

. O Ali , blessed is he whose age is long and deeds are good

O Ali , do not joke lest , you will lose respect , and do not tell untruths; lest , you will . lose illumination

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Beware of two characters : indolence and laziness , for if you are indolent , you will not . stand the right and if you are lazy , you will not fulfill the right properly

O Ali , every sin can be repented except bad mannerism . Whenever the ill-mannered . quits a sin , he enters into another

O Ali , four matters are the quickest in punishment : to recompense the favor with mistreatment , to trespass him who does not show hostility , to break the faith of the party who keeps

. up his faith , and to rupture the relations with the relatives who regard you properly

. O Ali , rest will depart him who is predominated by indolence

O Ali , a Muslim should enjoy twelve characters in regard with sitting to the dining . tables , four of which are obligatory , four are recommendable , and four are ethical

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The four obligatory characters are to know what to eat , begin with bismillahirrahmanirraheem (In the Name of Allah , the Compassionate , the Merciful) , thank , and satisfy (yourself with the food) . The four recommendable characters are to rely on the left leg , eat with three fingers , eat from only what is before you , and suck the fingers . The four ethical characters are to make the bite as small as possible . , chew the food properly , avoid looking in people�s faces , and wash the hands

O Ali , Allah created Paradise from two adobes : golden and silver . He created the walls from

corundum , the ceiling from aquamarine , the pebbles from pearl , and the dust from saffron and odorous musk . Then Allah ordered it to speak; hence , Paradise said : �There is no god but Allah the Everlasting the Eternal . He who enters me will be � . surely happy

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Allah , the Exalted , then said : �By My glory and majesty I swear , the alcoholic , the talebearers , the pimps , the detectives , the effeminate , the gravediggers , the tithers , the disregarders (of their relatives) , and the Qadarites[۴۸]�all these shall not � . enter Paradise

O Ali , ten people of this umma disbelieve in Almighty Allah . They are : the talebearer , the sorcerer , the pimp , he who copulates with a lady annally illegally , he who copulates with an animal , he who copulates with married ladies , the agitator , he who sells

weapons to the parties of war , he who refrains from defraying the zakat , and he who . dies before he performs the obligatory hajj while he was wealthy enough to do so

O Ali , banquets should be served only in five situations : wedding parties , birth of male babies , circumcision , purchase of houses , and arrival from Mecca (after . (performing the hajj

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O Ali , the intelligent should not travel except in three situations : in seeking the worldly . earnings , getting supplies for the life to come , and gaining a legal pleasure

O Ali , three manners are the charities of this world and the world to come : to pardon him who oppressed you , regard him who ruptured relations with you , and possess . yourself when one�s ignorance inflicts you

O Ali , employ four before the falling of four : employ your youth before old age comes upon you , employ your health

before ailment comes upon you , employ your wealth before poverty comes upon you . , and employ your life before death comes upon you

O Ali , Allah disliked for my people to play during offering prayers , to remind those to whom alms are given of favors , to attend in mosques while being ceremonially impure , to laugh among graves , to spy on houses , and to look in women�s genitals , . for this may cause blindness

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Allah also disliked (for people) speaking while copulation , for this may cause deafness .

He disliked to sleep in the period between the Maghrib Prayer and the Esha� Prayer , . for this may deprive of sustenance

. He disliked washing oneself (naked) outdoors unless an apron is put on

. He disliked being in rivers very naked , for they are inhabited by angels

. He disliked being in bathrooms very naked unless an apron is put on

He disliked speaking between the azan and iqama of the Fajr Prayer.

He disliked embarking on a ship in seaways.

He disliked to sleep on a surface (of a house) without a fence and said:

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No responsibility is taken of those who sleep on a surface (of a house) without a� � .fence

.He disliked for men to sleep alone in a house

He disliked for men to copulate with their menstrual women for if their babies are .born mad or leprous , they should not blame anybody but themselves

He disliked speaking with leprous people unless a distance of one cubit is left between .the two

The Prophet (a) said : Escape the leprous people in the same way as you escape from) [lions . [۴۹])[۵۰

Allah disliked for men who had wet dreams to copulate with their women before they wash themselves . If they do it and their babies are born insane , they should blame

. nobody except themselves

. He disliked urinating on the coast of a running river

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.(He disliked for men to excrete under a fruitful tree (including date-palm trees

.He disliked for men to excrete while they are standing up

.He disliked for men to wear sandals while they are standing up

.He disliked for men to enter dark houses unless there is a torch in the hand

.O Ali , pride is the epidemic of ancestry

O Ali , as for him who fears Allah , Allah will make everything fear him , and will make
.him who does not fear Him fear everything

:O Ali , Allah will not accept the prayers of eight classes

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The fugitive slaves until they return to their masters , the recalcitrant wives whose , husbands are angry at them , those who refrain from defraying the zakat

those who leave the (ritual) ablution , the pubescent bondmaids who offer the prayers without veils , the imam (of a collective prayer) whose followers are not satisfied with . him , the drunken , and those who resisted urination and excretion

O Ali , Allah will establish a house in Paradise for those who enjoy four characters : to shelter the orphans , compassion the weak , treat the parents kindly , and treat the . slaves leniently

O Ali , those who meet Allah enjoying three features are the most favorable of people : The best worshipper is he who fulfills the obligatory duties of Allah properly . The most pious of people is he who abstains from the forbidden matters . The wealthiest . of people is he who satisfies himself with that which Allah has given to him

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O Ali , the umma cannot stand three characters : to console the friends by offering them one�s fortune , to consider people fairly , and to mention Allah

in every situation . To mention Allah does not mean to utter : subhaanallah walhamdu lillah wa la ilaha illallah wallahu akbar (All Glory is to Allah , All praise is to Allah , there is no god but Allah , and Allah is the most greatest) . To mention Allah stands for leaving .a prohibited matter out of fear of Allah

O Ali , three will wrong you if you do not wrong them : the lows , the wife , and the [servant . [٥١

Three cannot be treated fairly by three : the masters cannot be treated fairly by the slaves , the knowledgeable cannot be treated fairly by the ignorant , and the strong .cannot be treated fairly by the weak

O Ali , the reality of faith and the portals of Paradise are perfect and opened for those :who enjoy seven characters

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To perform the (ritual) ablution properly , offer the prayers perfectly , defray the zakat , suppress the anger , control the tongue , seek Allah�s forgiveness for the sin , and advise for the

. sake of (following) the Prophet�s household

O Ali , Allah curse three individuals : he who eats his food alone , he who travels in the . deserts alone , and he who passes a night in a house alone

O Ali , insanity is expected from doing three things : to excrete among graves , to walk . (in a single sandal , and to sleep alone (in a house

O Ali , lying is acceptable in three situations : in trickeries of war , promising one�s . wife , and reconciliation between two parties

: O Ali , sitting with three ones deadens the heart

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. (To sit with the mean and the rich and to talk with women (excessively

O Ali , within the realities of faith is to spend in times of hardship , treat people fairly , . and offer knowledge to the learners

O Ali , a man�s deed is imperfect before he enjoys three characters : piety that stops him from committing acts of disobedience to Allah , morality through which people are treated courteously , and clemency by

. which the ignorance of the ignorant is refuted

O Ali , a (faithful) believer has three situations of bliss : meeting with the friends , . offering food to the fasting , and practicing rites of worship in the last hours of night

. O Ali , I warn you against three characters : envy , acquisitiveness , and arrogance

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O Ali , four things are signs of unhappiness : solidity of the eye , hardheartedness , . long hope , and fondness of the worldly survival

O Ali , three characters raise the rank , three others forgive the sins , three others cause perdition , and three others achieve salvation . The three characters that raise the rank are to perform the (ritual) ablution perfectly in biting cold , to wait for the coming prayer after accomplishing the current one , and to walk to the collective prayers in days and nights . The three characters that cause the sins to be forgotten are to greet everybody , to offer food

to the needy) , and to worship at nights when people are sleeping . The three) characters that cause perdition are the obeyed niggardliness , the pursued passion , and self-conceit . The three characters that achieve salvation are to fear Allah , Exalted is He , openly and secretly , to be moderate in richness and poverty , and to .say the right in situations of satisfaction and dissatisfaction



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.O Ali , suckling after weaning is void and orphanage after puberty is meaningless

O Ali , walk for two years so as to treat your parents piously[۵۲] , walk for one year so as to regard your relatives , walk for a mile so as to visit a sick person , walk for two miles so as to participate in a funeral ceremony . Walk for three miles so as to answer an invitation , walk for four miles so as to visit a friend with whom you made friends for the sake of Allah , walk for five miles so as to aid a seeker of help , walk

six miles for the sake of supporting the oppressed , and keep on seeking Allah�s forgiveness.

O Ali , the (faithful) believer enjoys three characters : he offers prayers , pays the zakat , and fasts.

The false believer enjoys three characteristics : he flatters slavishly when he witnesses (a situation) , backbites the absent , and rejoices over the others� misfortunes .[۵۳]

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The unjust enjoys three characteristics : he dominates him who is less powerful than he is by means of his powers , dominates him who is more powerful than he is by means of acts of disobedience (to Allah)[۵۴] , and he supports the oppressors.

The showy has three characteristics : he activates among people , becomes lazy when he is alone , and desires to be praised in all situations.

The hypocrite has three characteristics : he lies in speech , breaks his promise , and breaches his trusts.

O Ali , nine things cause oblivion : to eat sour apples , to eat coriander and cheese , to eat remainders of mice , to recite

the writings of the graves , to walk between two women , to kill lice , to cup in the pit of . the head , and to urinate in stagnant water

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. O Ali , nice life lies in three : wide house , beautiful maiden , and handsome horse

O Ali , if the modest , in the government of the evils , are in the bottom of a well , Allah . will cause wind to blow for raising them over the good people

O Ali , Allah curse those who claim of being the subjects of other than their (true) masters . Allah curse those who refrain from giving the wage of a hireling . Allah curse . those who brings about a heresy or protect him who brings about a heresy

O Allah�s Messenger , � he was asked , �What is that heresy ? � He (s)� � . answered , �It is killing

O Ali , the true believer is only he

whom Muslims can trust in regard with their estates and souls . The true Muslim is only he whom Muslims are saved from his hand �physical harm- and tongue- verbal . harm- . The true Muhajir �emigrant- is that who deserts the sins

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. O Ali , the firmest handle of faith is to support and hate for the sake of Allah

. O Ali , for those who obey their wives , Allah will turn them on the faces in Hell

Ali (a) asked , �What sort of obedience is that ? � The Prophet (s) answered : (That obedience is) to permit her to participate the collections[۵۵] of women , go for wedding . parties , go for mourning ceremonies , and wear transparent clothes

O Ali , by way of Islam , Allah took away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era . All people are (the offspring) of Adam who was created from dust . The honorable among them in

. the sight of Allah is the most pious

O Ali , the prices of the dead animals , dogs , and wine , dowry of the fornicatress , the bribes of the judge , and the wages of the diviners�all these are parts of ill-gotten . properties

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O Ali , as for those who learn (knowledge) for the purpose of disputing with the foolish ones , vying proudly with the scholars , or attracting people�s attentions so that they . will deify them , they will be in Hell

O Ali , when a servant (of Allah) dies , people ask about what he leaves , while the . angels ask about what he has advanced

. O Ali , this world is the jail of the believer and the paradise of the atheist

. O Ali , sudden death is rest for the believers and regret for the disbelievers

O Ali , Allah revealed to this world : �Serve him who will serve Me and disturb him who will serve you . �[۵۶]

O Ali , Allah will

not give any atheist or hypocrite a single drink of water of this world if it equals for . Him the amount of a mosquito�s wing



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O Ali , on the Day of Resurrection , every individual , including all the past and the . coming generations , will hope were they given only the minimum sustenance

. O Ali , the evilest of people is that who complains against the act of Allah

O Ali , as for the believer , his moaning is (regarded as) Tasbih �saying subhaanallah : All glory is due to Allah� , his cries are tahlil �saying la ilaha illallah : there is no god but Allah� , his sleep in beds is a sort of worship , and his turnings are jihad for . Allah�s sake

If he is cured , he walks among people guiltless . (i . e . all his sins are forgiven because (illness is regarded as punishment for him

O Ali , if a foot of an animal is presented to me , I will accept it . If I am invited to a foot , [of a sheep[۵۷

.I will answer

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O Ali , it is not obligatory upon women to attend the Friday and collective prayers , recite the azan or iqama , visit the sick , participate in funeral ceremonies , roam between Safa and Marwa , kiss the Black Stone , and have their hair cut (as a ritual of .(the hajj

They should not assume the magistrature , be consulted , slaughter animals except in emergencies , recite the talbiya loudly , reside near a grave , listen to the sermon (of .the Friday Prayers) , and manage the ceremonies of their marriage themselves

Women should not leave their husbands� houses before they obtain their permissions; lest , Allah , Gabriel , and Michael �the angles- will curse them . They should also avoid giving anything of their husbands� houses before they obtain their permission and avoid passing a single night while their husbands are angry at them .even the husbands were the wrong

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O Ali , Islam is naked; pudency is its dress , gravity is its ornament , righteous deed is
. its personality , and piety is its support

Everything has its basis; the basis of Islam is to cherish us�the Prophet�s
. household

. O Ali , bad mannerism is evil omen and the compliance with women is regret

O Ali , if evil omen is found in something , it will definitely be found in women�s
. tongues

. O Ali , the light will be saved while the heavy will lose

. O Ali , he who forges lies against me intentionally should find himself a place in Hell

O Ali , three things better the memory and remove the phlegm : chewing gum ,
. cleaning the teeth (with a special stick called �miswak�) , and reciting the Quran

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[illegible].

…[illegible]

[illegible] : [illegible].

[illegible]

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O Ali , cleaning the teeth (with a special stick called �miswak�) is a recommendable practice , for it purifies the mouth , betters the sight , satisfies the Lord , whitens the teeth , removes the bad smell of mouth , strengthens the gums , stimulates the appetite , removes the phlegm , betters the memory , doubles the advantages , and .makes the angels happy

O Ali , sleep is of four categories : the sleep of the prophets is on their backs , the sleep of the faithful believers is on their right sides , the sleep of the atheists and the .hypocrites is on their left sides , and the sleep on the devils is on their faces

O Ali , Allah selects the progeny of every messenger that He chooses from that messenger�s descendants , but He selects my progeny from your descendants . .Without you , I would not have progeny

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O Ali , four matters deal a death blow : a leader who is obeyed while he disobeys Allah , a wife who betrays her husband while he considers her , a cureless poverty , and a . bad neighbor in the permanent residence

O Ali , in the pre-Islamic era , Abdul-Muttalib passed five laws that Allah enacted in . Islam

He forbade sons from marrying their fathers� women , and Allah revealed : �Do not (marry , from now on , the ex-wives of your fathers . � (۴ : ۲۲

As Abdul-Muttalib found a treasure , he gave its one-fifth as alms . Allah revealed : �Know that whatever property you may gain , one fifth belongs to Allah , the Messenger , the kindred , orphans , the needy and those who need money while on a (journey . � (۸ : ۴۱

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When he dug the Zamzam spring , he called it �the watering

of the pilgrims� . Allah revealed : �Do you , because you served water to the pilgrims and constructed the Sacred Mosque , consider yourselves equal to those who have believed in Allah , the Day of Judgment , and have fought for the cause of Allah ? (� (٩ : ١٩

For the Koreishites , they did not stop at a limited number of circumambulations around the Kaaba; hence , Abdul-Muttalib decided seven circulations for them . In .Islam , Allah passed this law

O Ali , Abdul-Muttalib used to avoid dividing by casting superstitious and gambling arrows , worshipping the idols , and having the flesh of an animal that had been sacrificed on the stone blocks . He used to say : I follow the religion of my father .(Abraham the prophet (a

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O Ali , the people of the most admirable faith and the greatest conviction are those who will live in the last of

time : they did not catch (the time) of the Prophet (s) and were not given an opportunity to meet the Representative of Allah; yet , they believed while they did not see anything.

O Ali , three matters harden the heart : listening to the unlawful amusement , seeking of hunt , and stopping at the rulers� doors.

O Ali , do not offer prayers while you wear a skin of an animal whose milk is unlawful to drink or a skin of an animal whose meat is unlawful to eat . Do not offer prayers in Thatul-Jaysh , Thatus-Salassil , and Dhajnan . [۵۸]

O Ali , eat only the eggs whose edges are not even , the fish who has shells , the birds whose wings are flapping and leave those whose wings are still , and the waterfowls that have gizzards or back nails.

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It is unlawful to have the meat of any beast that has a canine tooth or any bird that has a claw.

O Ali , it is

. unacceptable to offer fruits or treasure[۵۹] in mortmain

O Ali , it is unacceptable for the fornicators to slaughter an animal as ransom . There is no doctrinal provision for the innuendo and there is no intercession in the execution of the doctrinal provisions . Oaths are invalid if they are taken for rupturing the relations of kinship . The oath of sons , wives , and slaves regarding their fathers , husbands , and masters is void . To observe fasting a whole day up to night is void . To fast for two (or more) days ceaselessly is void . To migrate to a non-Muslim country , after . living in a Muslim country , is void

. O Ali , retaliation is inoperative for fathers who kill their sons

. O Ali , Allah , Exalted is He , will not answer the prayer of an inattentive heart

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O Ali , the sleep of the knowledgeable is better than the rituals of the (unknowing) . worshipper

O Ali , two rak�as of the knowledgeable is

. better than one thousand rak�as of the (unknowing) worshipper

O Ali , it is unacceptable for wives , slaves , and guests to offer optional prayers before . (they obtain the permission of the husbands , masters , and hosts (respectively

O Ali , it is haram to fast on the days of Eid ul-Fitr and Eid ul-Adha . It is also haram to fast on two days continuously , fast from speaking , fast for the vow of an act of . disobedience to Allah , and fast all lifetime

O Ali , fornication causes six bad consequences; three are in this world and the others . are in the world to come

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Regarding the three of this world , it takes away the brightness , hastens the perdition , and stops the sustenance . Regarding the three that are in the world to come , it causes hard judgment , dissatisfaction of the Beneficent Allah , and immortality in the . (fire (of Hell

O Ali , usury is of seventy parts the (punishment of the) easiest of which is as same (punishment) as perpetrating incest with

. one�s mother inside the Holy House of Allah

O Ali , a single dirham of usury is more horrible in the sight of Allah than seventy times . of commitment of incest inside the Holy House of Allah

O Ali , he who refuses to pay a single carat of the zakat of his estate is definitely . neither believer nor Muslim



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O Ali , those who neglect to defray the zakat will ask Allah to take them back to the . world

They are the intendeds in Allah�s saying : �When death approaches one of them , he says , �Lord , send me back again so that perhaps I shall act righteously for the rest of my life . � Although he will say so but his wish will never come true . After (death they will be behind a barrier until the day of their resurrection . � (٢٣ : ٩٩-١٠٠

O Ali , those who omit performing the hajj while they are capable enough

for so are regarded as disbelievers . Allah says : �Those who have the means and ability have a duty to Allah to visit the House and perform the hajj (pilgrimage) rituals . (� (٣ : ٩٧

O Ali , as for him who neglects to perform the hajj until he dies , Allah will reckon him . with the Jews or the Christians on the Day of Resurrection

. O Ali , almsgiving stops the act of Allah that is finally determined

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. O Ali , regard of the kinship increases the age

. O Ali , begin and end your meals with salt , for it cures from seventy-two maladies

O Ali , when I come up to the Praiseworthy Position[٦٠] , I will intercede for my father , . uncle , mother , and a friend of mine in the pre-Islamic era

[O Ali , I am the son of the two slain men . [٦١

[O Ali , I am the pray of my father Abraham the prophet . [۶۲

O Ali , the best of intellect

is that by which Paradise is gained and the satisfaction of the Beneficent Allah is .sought

O Ali , the first creation of Allah was the intellect . When Allah created him , He said to him : �Approach (by Me) . � The intellect approached . Allah said : �Go away . � .The intellect went away

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Then , Allah said : �By My glory and loftiness I swear , I have never created anything that is more favorable to Me than you are . By you , I will give and take . The reward � .will be for you and the punishment will fall on you

O Ali , almsgiving (to the strangers) is unacceptable when one of the relatives is needy .

O Ali , to spend a single dirham for the dye is better than one thousand dirhams that :are spend for the sake of Allah . There are fourteen characteristics in the dye

It releases the wind from the ears , betters the sight , softens the nasals

scents the flavor , strengthens the gums , dismisses feebleness , lessens the devilish , inspirations , gladdens the angels , bears the good tidings to the believers , enrages the disbeliever , (it is his ornament and odor ,) makes Munkar and Nakeer feel shy , . and it is a document of acquittal (of sins) in the grave

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O Ali , wording is worthless unless it is applied practically . Appearances are worthless unless they agree with the reality . Wealth is worthless unless there is liberality . Truthfulness is worthless unless there is loyalty . Knowledge is worthless unless there is piety . Almsgiving is worthless unless there is good faith . Life is worthless unless . there is health . Homeland is worthless unless there is security and pleasure

O Ali , Allah deemed unlawful seven things of the sheep : the blood , genitals , urinary . bladder , bone marrow , glands , spleen , and gallbladder

O Ali , do

not bargain with those from whom you want to buy a sacrifice (animal) , a coffin , or a . slave , or when you want to hire a riding animal to Mecca

? O Ali , may I inform of the closest to my mannerism

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. Yes , you may , Allah�s messenger , � said he�

The Prophet (s) expressed : The closest to my manners are the most well-mannered , . the most self-possessed , the kindest to their relatives , and the fairest

O Ali , my people will be saved from drowning if they recite the following (Quranic : Verses) when they embark on ships

In the Name of Allah , the Beneficent , the Merciful . They have not paid due respect) to Allah . The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand . Allah is too Glorious and High to be (considered equal to their idols . ٣٩ : ۶٧

It will sail in the name of Allah , in His Name it will sail and in His Name it will cast)

anchor

(My Lord is All-forgiving and All-merciful . ١١ : ٤١ .

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O Ali , my people will be saved from larceny -if they recite the following Quranic Verses- : (Muhammad , tell them , "It is all the same whether you call Him Allah or the Beneficent . All the good names belong to Him . " (Muhammad) , do not be too loud or slow in your prayer . Choose a moderate way of praying . Say , "It is only Allah who deserves all praise . He has not begotten a son and has no partner in His Kingdom . He does not need any guardian to help Him in His need . Proclaim His greatness . ١٧ : ١١٠-(١)

O Ali , my people will be saved from pulling down if they recite (Allah�s saying) : (Allah , prevents the heavens and the earth from falling apart . If they do fall apart , then

(no one besides Him can restore them . He is All-forbearing and All-forgiving . ۳۵ : ۴۱

O Ali , my people will be saved from care if they recite : �La hawla wa la quwwata illa billah , la malja�a wa la manja min allahi illa ilayh . � (All power and might belong to (. Allah . No refuge and no escape from Allah except to Him

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O Ali , my people will be saved from burning if they recite (Allah�s sayings) : (The true Guardian is certainly Allah who has revealed the Book and is the Guardian of the (. righteous ones . ۷ : ۱۹۶

They have not paid due respect to Allah . The whole earth will be gripped in His hands) on the Day of Judgment and the heavens will be just like a scroll in His right hand . (Allah is too Glorious and High to be considered equal to their idols . ۳۹ : ۶۷

O Ali , he who fears beasts should recite (Allah�s saying) : (A Messenger from your

own people has come to you . Your destruction and suffering is extremely grievous to him . He really cares about you and is very compassionate and merciful to the believers . (Muhammad) , if they turn away from you , say , "Allah is Sufficient (support) for me . There is no Allah but He . In Him do I trust and He is the Owner of (the Great Throne . " ٩ : ١٢٨-٩

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O Ali , he whose riding animal refuses to move should recite in its right ear (Allah�s saying) : (All that is in the heavens and the earth have submitted themselves to His will (, either by their own free will or by force ? To Allah do all things return . ٣ : ٨٣

O Ali , he whose abdomen is affected by a yellow liquid should write the Verse of Kursi[٦٣] on his abdomen and drink it . [٦٤] By the will of Allah , he will be cured if he .exercises so

O Ali

he who fears a sorcerer or a devil should recite (Allah�s saying) : (Your Lord is Allah , who established His dominion over the Throne of the realm after having created the heavens and the earth in six days . He made the night darken the day , which it pursues at a considerable speed and He made the sun and the moon submissive to His command . Is it not He Who creates and governs all things ? Blessed is Allah , the Cherisher of the Universe (٧ : ٥۴ .

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O Ali , the rights of sons that are imposed upon their fathers is to choose good name for them , educate them properly , and choose good positions for them . The rights of fathers that are imposed upon their sons is to avoid calling them by name , preceding them in paths , sitting before them , and entering to bathrooms with them.

O Ali , three deeds are originated from extreme solicitude : eating soil , clipping

. the nails with the teeth , and biting the hair of the beard

. O Ali , Allah curse the parents who encourage their sons to treat them disrespectfully

O Ali , like sons� treating their parents impiously , fathers may treat their sons . impiously

O Ali , Allah may have mercy upon the parents who educate their sons how to treat . them respectfully

. O Ali , to depress the parents is impiety to them

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O Ali , for those who could defend their Muslim brothers whom had been backbitten . but they did not , Allah will disappoint them in this world as well as the world to come

O Ali , Paradise is unquestionably inevitable for him who meets the needs of an . orphan out of his own fortune until that orphan attains maturity

O Ali , for those who pass their hands on an orphan�s head as a sign of mercy , Allah will give them illumination for every single hair (of that head) on the Day of

.

O Ali , no poverty is harsher than ignorance , no fortune better than the intellect , no loneliness drearier than pride , and no intellect like moderation . No piety like abstinence from the acts that Allah forbids , no lineage like good manners , and no .(worship like pondering (over things

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O Ali , untruth is the epidemic of talking , oblivion is the epidemic of knowledge , laziness is the epidemic of worship , arrogance is the epidemic of handsomeness , and .envy is the epidemic of knowledge

O Ali , four matters go uselessly : to eat after (attaining) satiety , to light a lamp in the .moonlit , to seed in the briny land , and to do favors to the undeserved

.O Ali , he who forgets to seek blessings for me is missing the path to Paradise

.O Ali , beware of the knock of crow and the prey of lions

O Ali , to put your hand to the elbow between the jaws of a dragon is better than

asking those who have newly had

.fortune

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O Ali , the remotest people from Allah are those who avenge themselves improperly . He who claims of being the subject of other than his proper masters[۶۵] is disbelieving . in all that which was revealed to me by Allah , Powerful and Majestic is He

O Ali , wear your ring in the right hand , for it is a merit of Allah for the preferential .ones

� ? Imam Ali (a) asked : �What should I choose for the ring , Allah�s messenger

The Prophet (s) answered : Use the garnet , for it is the first mountain that declared its submission to Allah and confessed of my prophecy , your succession of prophecy , your sons� imamate , your Shia�s being in Paradise , and your enemies� being in .Hell

O Ali , as Allah , Powerful and Majestic is He , took a look at the creatures , He selected me among the men of this world . He took a second

. look and selected you among the men of this world

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He took a third look and selected the Imams that are your descendants among the men of this world . He took a fourth look and selected Fatima among the women of . this world

O Ali , I saw your name attached to mine in four places . I was so delighted for so . When I was ascended to the heavens , I found that it was written on the Rock of the Jerusalem , �There is no god but Allah and Mohammed is the messenger of Allah . I support him with his successor and back him with his successor . � I asked Gabriel (the angel) about that successor . �He is Ali bin Abi Talib , � answered the angel . When I arrived at the Lote-tree (of the seventh heaven) , I

found that it was written on it , �I am Allah , there in no god but I exclusively . Mohammed is the choice of My creatures . I support him with his successor and back him with his successor . � �Who is my successor ? � I asked Gabriel . He answered , � . �He is Ali bin Abi Talib

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When I passed by that Lote-tree , I came to the (Divine) Throne of the Lord of the worlds , Highly Exalted is He . On the supports of that Throne , I found that it was written , �I am Allah . There is no god but I exclusively . Mohammed is My dear . I support him with his successor and back him with his successor . � When I raised my , head to the inside of the Throne , I found that it was written

I am Allah . There is no god but I exclusively . Mohammed is My slave and� � . messenger . I support him with his successor and back him with his successor

O Ali , Allah gave you seven characters that are common with me . You , along with me , are the first man whose grave will be split apart (for the Resurrection) . You , along with me , are the first man who will stand on the Path . You will be dressed when I will be dressed and you will be resurrected when I will be resurrected . You will be the first man who will live in Illiyyin with me . You will be the first man who will drink the sealed [nectar (which is sealed by musk) of Paradise . [۶۶

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: (The Prophet (s) then said to Salman al-Farsi , (r

O Salman , when you become sick , you win three things : you mention Allah continuously , your praying is answered , and all your sins are pardoned due to that [ailment . Allah may make you enjoy good health up to the time of your death . [۶۷

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: (The Prophet (s) then said to Abu Tharr , (r

O Abu Tharr , beware of petition , for it is present humiliation , current poverty , and . will cause long judgment on the Day of Resurrection

O Abu Tharr , you will live alone , die alone , and enter Paradise alone . Some Iraqi people will be delighted because of you . They will wash your (dead) body , arrange . your funerals , and bury you

O Abu Tharr , do not ask from people directly , but if something is offered to you , you [should accept it . [۶۸

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: The Prophet (s) then said to his companions

? May I inform you of the evilest of you

: Yes , you may , Allah�s messenger , � answered they . He (s) said�

They are the talebearers who sow enmity between the associates and stick defects [to those who are acquitted of defects . [۶۹

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Brief Sermons of the Prophet

(s) The following are the first-time brief sermons of the Prophet :

(۲) [۷۰] . The high hand is better than the low

(۳) [۷۱] . The few that is sufficient is better than the much that diverts

(۴) [۷۲] . God-fearing is the best of provisions

(۵) [۷۳] . The head of clemency is to fear Allah , Powerful and Majestic is He

(۶) [۷۴] . Conviction is the best thing that is thrown in hearts

(۷) [۷۵] . Doubt is a part of atheism

(۸) ������� �� ��� ��������� .

(۹) ����� ��� ����� .

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(۸) [۷۶ . Lamentation is a non-Islamic deed]

(۹) [۷۷ . Drunkenness is the firebrand of Hell]

(۱۰) [۷۸ . Eblis is the source of poetry]

(۱۱) [۷۹ . Wine is the collector of all sins]

(۱۲) [۸۰ . Women are snares of Eblis]

(۱۳) [۸۱ . Youth is a branch of insanity]

(۱۴) [۸۲ . The worst of gains is the gain of usury]

(۱۵) [۸۳ . The worst of food is to seize the estate of an orphan wrongly]

(۱۶) [۸۴ . The true happy is that who learns lessons from others]

(۱۷) The true unhappy is that who was unhappy in his mother�s womb (before he was born), and the true happy is that who was happy in his mother�s womb . [۸۵]

(۱۸) ������� ��� ������ ���� .

(۱۹) ���� ������ ������ .

(۲۰) ���� ������� ��� ِ���� ������� ��…� ��� ���� �� ������ ���� ������ ������ ���� ������ ��� .

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(٢۶) ������ �� ��� ���� .

(١٨) ٨۶] . (grave) The end of you all is that four cubits]

(١٩) ٨٧] . The worst usury is untruth]

(٢٠) To revile at a believer is (regarded as) commitment of sins , to fight him is atheism , and to backbite him is an act of disobedience to Allah . The believers� estates are as ٨٨] . sanctified as their souls]

(٢١) Allah will reward him who suppresses his rage .

[۸۹]

[Allah will recompense him who is steadfast against misfortunes . [۹۰ (۲۲)

[Now , the heat of battle is fiery . [۹۱ (۲۳)

[The believers should not be stung in the same place twice . [۹۲ (۲۴)

[Nothing wrongs a man except his own hand . [۹۳ (۲۵)

[The true strong is that who overcomes his own whims . [۹۴ (۲۶)

(۲۷) ���������� ����� ���.

(۲۸) ����� ��� ������ �� ������� ���� ������ �������.

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(۳۵) ���� ��� ���.

(۳۶) ������� ���� ������.

[Reporting is not like witnessing . [۹۵ (۲۷)

O Allah , bless my people who wake up (or settle their needs) early on Saturdays (۲۸)
[and Thursdays . [۹۶

[Sessions should be kept secret . [۹۷ (۲۹)

[The master of a people is their servant . [٩٨ (٣٠)

[If a mountain oppresses a mountain , Allah will turn it into dust . [٩٩ (٣١)

[Begin with your dependants . [١٠٠ (٣٢)

[Strategies of) War is trickery . [١٠١) (٣٣)

[The Muslims are mirrors of each other . [١٠٢ (٣٤)

[He died despite of his nose . [١٠٣ (٣٥)

[Misfortunes follow the utterance . [١٠٤ (٣٦)

(٣٧) ����� ������ ������ ���� .

(٣٨) ��� ��� ���� �� ����� .

(٣٩) ������ ��� ���� .

(٤٠) ������ ������� ���� ������ �� ����� ����� .

(٤١) ���� ����� ����� ����� .

[People are equal like the teeth of a comb . [١٠٥ (٣٧)

[There is no malady more extremely than niggardliness . [١٠٦ (٣٨)

Pudency is good all in all (٣٩)

[١٠٧].

(٤٠) Perjury changes countries into deserted wastelands. [١٠٨]

(٤١) Aggression is the quickest in punishment. [١٠٩]



(٤٢) ���� ����� ������� ����.

(٤٣) �������� ��� �������.

(٤٤) ��� �� ����� ����…���� �� ������� ������.

(٤٥) ���� ��� �� ����� ����� ��� �� �������.

(٤٦) ��� ��� ��� ���� ��� ����.

(٤٧) Charity is the quickest in rewarding. [١١٠]

(٤٨) Muslims should respect their stipulations. [١١١]

(٤٩) Some poetry is (words of) wisdom and some speech has magical influence. [١١٢]

(٥٠) Compassion them who are on this earth and you will be compassioned by Him Who is in the Heavens. [١١٣]

(٥١) Those who are killed during defending their wealth are shahids. [١١٤]

(٤٧) ������ �� ���� ������� �� ����.

(٤٨) �� ���� ������ �� ���� ���� ������ ��� ����.

(٤٩) �� �� ����� �� �����.

(٥٠) ����� ����.

(٥١) ����� ������ ������� �����.

. ������ ����� ��� ����� (۵۲)

. ������ ���� ����� ���� (۵۳)

. ����� ���� �� �� ���� ���� �� (۵۴)

Those who withdraw their gifts are as same as those who swallow their vomit . (۴۷)
[[۱۱۵

[It is illicit for two believers to desert each other for more than three days . [۱۱۶ (۴۸)

[He who does not have mercy upon others will not enjoy others� mercy . [۱۱۷ (۴۹)

[Sorrow is repentance . [۱۱۸ (۵۰)

The baby is for the owner of the bed , and the share of the prostitute is the stone . (۵۱)
[[۱۱۹

. The guide to a good deed is (rewarded) as same as those who fix to it (۵۲)

[۱۲۰]

(۵۳) [۱۲۱]. The love of something causes blindness and deafness[

(۵۴) [۱۲۲]. He who does not show gratitude to people will not show gratitude to Allah[

(۵۵) �� ����� ������ ���� �����.

(۵۶) ������ ����� ��� ���� ����.

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(۶۲) ����� �� ���� ��������� ������.

(۶۳) �������� ����� �������.

(۵۵) [۱۲۳]. Except the deviants , no one shelters the deviant[

(۵۶) Guard (yourselves) against Hell even by a half of a single grain of dates (that you should give as alms) . [۱۲۴[

(۵۷) Spirits are in groups . Amicability occurs only between the spirits that are acquainted with one another while disagreement occurs between those who oppose one another . [۱۲۵[

(۵۸) [۱۲۶]. The procrastination of the wealthy is oppression[

(۵۹) [۱۲۷]. Traveling is a piece of fire[

(۶۰) [۱۲۸ . Like gold and silver , people are different metals]

(۶۱) [۱۲۹ . The owner of a session is the most meritorious of the seat of priority]

(۶۲) [۱۳۰ . Cast dust in the faces of the eulogists]

(۶۳) [۱۳۱ . Cause earnings to come down by means of almsgiving]

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(۶۵) ���� ������� ��� ��� �� ���� ������ ���� ��
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(۷۱) �� ����

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(۶۴) Repeal the misfortunes by praying (to Allah). [۱۳۲]

(۶۵) Hearts (i.e. souls) are amended to love those who do them favors and hate those who maltreat them. [۱۳۳]

(۶۶) Almsgiving will never cause reduction of a fortune. [۱۳۴]

(۶۷) Almsgiving (to the strangers) is unacceptable when any of the relatives is needy. [۱۳۵]

(۶۸) Health and free time are two ignored graces. [۱۳۶]

(۶۹) Amnesty of kings perpetuates their kingdoms. [۱۳۷]

(۷۰) Husbands� prestige[۱۳۸] improves their wives� chastity. [۱۳۹]

(۷۱) No creature should be obeyed in matters that (cause or) are regarded as acts of disobedience to the Creator. [۱۴۰]

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(۷۲) ���� ��� ����� �� ������� �� ���� �� ���� ��� �������� ���� �� ���� �� ���� �� ��� : ������ ��� ����� ������ �� ����� ������ ��� ������ : ��� �������� �� ������� �� ��� □ ��� : ������ ��� ������ �� ���� ���� ��� �� ���� �� �� ��� ���������� �� ���� �� ���□ ������ ����� ���� �� ������ �� ��� �� ���� ��� :

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Imam Ali and a Syrian Old Man

(٧٢) Mohammed bin Ibrahim bin Ishaq related to me from Ahmed bin Mohammed bin Saeed al-Hamadani from al-Hasan bin al-Qasim from Ali bin Ibrahim bin al-Mu�alla from Abu Abdullah Mohammed bin Khalid from Abdullah bin Bakr al-Muradi from Musa bin Ja�far (Imam al-Kadhim) from

: his father from his father from Ali bin al-Hussein that his father (a) said

One day , Amir ul-Mu'minin was mobilizing his companions when an old man , whose face was pale out of traveling , approached and asked : �Where is Amir ul-Mu'minin ? . (� �Here he is , � some answered (as they pointed to Imam Ali

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The old man moved toward him , greeted him , and said : �O Amir ul-Mu'minin , I have come to you from Syria in spite of my old age because I have heard about you such innumerable virtues . I see you will be assassinated . I wish you would instruct � . me with items that Allah has conveyed to you

: Imam Ali (a) said

Yes , old man . He whose two days are moderate is wronged . He whose main concern is the worldly pleasures will suffer great regret for their departure . He whose day to come is eviler than his present day is surely

deprived . He who does not care for whatever reduces from his world to come as long as his worldly life will not be influenced is surely perishing . He who does not pay attention to the defects of his own personality is overcome by passions . Death is .surely better for those who are moving to the abyss

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O Old man , this world is sweet and green . It has its own people . The world to come is also has its own people whose selves are too lofty to compete with the people of this world . They neither contend with each other for gaining the worldly pleasures , nor do .they feel happy for its fertility , nor do they feel sad for its misery

O Old man , he who anticipates sudden shocks will hardly sleep . Nights and days are .very quick in one�s age . Hence , control your tongue and say nothing but the good

O Old man , you should like for people all that

which you like for yourself and treat them in the same way you want them to treat . you

Imam Ali (a) then turned to his companions and said : O people , do you not see that people in this world encountering a great variety of conditions whenever they enter ? into evening or morning

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They are either a victim that writhes (out of pain) , a visitor of a sick , a person that is visited in his ailment , a person that is dying , a person that is not expected to live any longer , or a (dead) person that is laid out . The seekers of this world are chased by death , and the negligent are not ignored . The present ones will surely face the same [fate of the past ones . [۱۴۱

Zaid bin Sawhan al-Abdi asked : O Amir ul-Mu'minin , what is the most powerful and ? influential authority

. Amir ul-Mu'minin : It is death

? Zaid : What is the most degrading humility

. Amir ul-Mu'minin : It is care for the worldly pleasures

? Zaid : What is the harshest poverty

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. Amir ul-Mu'minin : It is apostasy after faith

? Zaid : What is the most aberrant advocacy

. Amir ul-Mu'minin : It is the advocacy to the impossible

? Zaid : What is the best deed

. Amir ul-Mu'minin : It is God-fearing

? Zaid : What is the most successful deed

Amir ul-Mu'minin : It is to seek for that which is in the possession of Allah , Powerful
. and Majestic is He

? Zaid : Who is the evilest companion

Amir ul-Mu'minin : The evilest companion is that who encourages you to commit acts
. of disobedience to Allah

? Zaid : Who is the unhappiest of people

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Amir ul-Mu'minin : The unhappiest of people is he who sold his religion with the . worldly life of others

? Zaid : Who is the most powerful of people

Amir ul-Mu'minin : The most powerful of people is

. the self-possessed

? Zaid : Who is the stingiest of people

Amir ul-Mu'minin : The stingiest of people is he who seizes estates unlawfully and . spends them unduly

? Zaid : Who is the most courteous of people

Amir ul-Mu'minin : The most courteous of people is he who inclined to the right . guidance after he had discriminated it from the wrong way

? Zaid : Who is the most clement of people

. Amir ul-Mu'minin : The clement of people is he who is never angry

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? Zaid : Who is the most resolute

Amir ul-Mu'minin : The most resolute is he who is not deceived by people in regard to his personality and is not deceived by this world and its seductive matters.

Zaid : Who is the most foolish?

Amir ul-Mu'minin : The most foolish is he who is deceived by this world although he is noticing the changeability of its conditions.

Zaid : Who is the most regretful?

Amir ul-Mu'minin : The most regretful is he who is deprived of this world as well as the world to come . This is surely

. the clear loss

? Zaid : Who is the blindest

Amir ul-Mu'minin : The blindest is he who desired for gaining the rewards of Allah . through acts that he had practiced for something other than the cause of Allah

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? Zaid : What is the best sort of satisfaction

. Amir ul-Mu'minin : It is the satisfaction with that which Allah has given

? Zaid : What is the most shattering misfortune

. Amir ul-Mu'minin : It is the misfortune of the religion

? Zaid : What is the most favorable deed to Allah

. Amir ul-Mu'minin : It is to expect the Relief

? Zaid : Who are the best people in the sight of Allah

Amir ul-Mu'minin : They are the most careful about Allah , the most observant of God-fearing , and the most abstinent in the worldly pleasures .

? Zaid : What is the most favorable utterance in the sight of Allah



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Amir ul-Mu'minin : It is the frequent reference to Him and the reverential supplication . to Him

? Zaid : What is the most truthful wording

. Amir ul-Mu'minin : It is the confession that there is no god but Allah

? Zaid : What is the greatest deed in the sight of Allah

. Amir ul-Mu'minin : It is submission to Him and piety

? Zaid : Who is the most truthful of people

. Amir ul-Mu'minin : It is he who resists in battles

Imam Ali (a) then turned to the old man and said : O Old man , Allah has created some people and made the worldly affairs difficult for them . He has also induced them to . abstain from the worldly pleasures and transitory wreckage

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They desired from the Abode

of Peace to which Allah has called them , stood the harsh livelihood and the misfortunes , and longed for the honor that is found with Allah , Powerful and Majestic . is He

They therefore sacrificed themselves for the sake of Allah�s satisfaction and ended their deeds with martyrdom to meet Allah Who will be pleased with them . As they recognized that death was inevitable for the past ones as well as the present ones , they took along provisions , not gold and silver , for their lives to come , wore tough clothes , advanced charity , and loved and hated for the sake of Allah . These are . surely the lanterns and people of bliss and peace in the world to come

The old man commented : �Where should I go and how should I leave Paradise while I can see it and its people with you , Amir ul-Mu'minin ? Equip me with weapons by � . which I can fight against your enemy

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Hence , Imam Ali (a) equipped him with

. weapons and prepared a horse for him

He went on fighting in front of Amir ul-Mu'minin (a) so bravely , and the Imam (a) was highly admired by his fight . As the war attained its climax , the old man was advancing with his horse until he was killed . One of the companions of Amir ul-Mu'minin traced . him . He found him killed and found his horse and sword still in his hand

When the war was over , the horse and sword of the old man was put before Amir ul-Mu'minin (a) who prayed for his body and said : �This is , by Allah , the true happy . [Seek Allah�s mercy for your brother . �[۱۴۲

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Imam Ali�s Commandment for his Son Mohammed bin al-Hanafiyya

In his commandment for his son Mohammed bin al-Hanafiyya , Amir ul-Mu'minin (۷۳) : (a) said

O son , beware of relying on hopes , for they are the goods of the foolish . They also frustrate of getting the (means of the) life to come . It is highly fortunate to have a good friend . Sit

with the people of charity and you will be one of them . Be away from those who preclude you from mentioning Allah and death by means of decorated falsities and fabricated lies and you will be discriminated from them . Do not let mistrust of Allah .overcome you , for it will spoil every conciliation between your friends and you

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Kindle your heart with good manners like fire when kindled with wood , for good manners are the best support to the charitable people and experiments are the best support to the intelligent . Collect the opinions of men then choose the nearest to the .reward and the remotest from suspect

O son , there is no honor higher than Islam , no generosity more glorious than God-fearing , no fortress more protective than piety , no interceder more successful than , repentance , no dress fitter than good health , no defense more shielding than safety

no treasure more sufficient than satisfaction , and no wealth more dismissive of poverty than satisfaction with the sustenance . He who confines himself to the minimum necessity will have rest before others and will find himself a place in the tranquil life . Acquisitiveness is the key to the plunging into sins . Repeal the incoming . grieves by means of the resolutions of patience

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Accustom yourself to steadfastness , for it is the best of moralities and make yourself stand the worldly horrors and griefs that befall you . The triumphant ones have won and those to whom Allah has already promised blessings have been saved , � for it is a guard from poverty . In all of your affairs , rely exclusively upon Allah , the One the Omnipotent , for , if you do so , you will entrust them to a protective cavern , defending fortress , and shielding stronghold . Pray to Allah sincerely because good , , evil , giving , deprivation , granting

. and divestment�all are in His hand exclusively

: In the Same Commandment , Imam Ali (a) Said

O son , sustenance is of two kinds�one is that which you seek and one is that which seeks you and will come to you even if you do not approach it . Do not apply the care of your year on the care of your day , for every new day will cover all your needs (of . (that day

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If that year is decided to be within your age , Allah will take to you all that which is decided for you every new day . If it is not , what is your business with the care and ? grief that are not yours

You should also know that no seeker will precede you to the sustenance that is decided for you and no one , no matter how powerful he is , will seize it against you . All that which is determined for you will not

be kept against you . Many are those who fatigue themselves for seeking earnings , but their sustenance is withheld against them and many are those who are moderate (in seeking earnings) , but the decrees of fate helped them (in enjoying abundant provisions) . Nevertheless , everybody is subject to extinction . Today is yours , but it is uncertain that you will attain tomorrow ! It often happens that an individual who begins a day cannot see its end and it often happens that an individual who is happy in . (the first hours of a night will shed tears in the last hours (of the same night

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Do not be deceived by the long term of Allah�s showering of graces and the postponement of His punishments , for He would have anticipated the punishment . before (your) death if He had expected your escape

O son , accept the sermons of the wise people and ponder over their dicta . Precede others in applying (to yourself) the matters with which you ask people to do

and stop committing the matters against which you forbid others . Enjoin good and you will be one of its people , for the perfection of matters in the sight of Allah is to enjoin good and forbid evil . Learn the religious questions , for the scholars are the . heirs of the prophets

The prophets did not bequeath dinars and dirhams , but they bequeathed knowledge . . He who acquires knowledge is surely acquiring great goodness

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You should also know that all those who are in the heavens and the earth , including the birds in the sky and whales in the oceans , are seeking Allah�s forgiveness to the seekers of knowledge . As a sign of submission , the angels low their wings for the seeker of knowledge , which achieves honor in this world and the obtainment of Paradise in the life to come , for the scholars are the callers

to the paradises and the guide to Allah , Blessed and Exalted is He . Treat all people kindly as long as you want them to treat you kindly . Accept for them whatever you accept for yourself , and find ugly for yourself all that which you find ugly for others . Treat all people with good manners so that they will long for you when you are absent and will weep for you and say , �We all are Allah�s and to Him we will return , � (Inna lillah wa inna ilayhi raji�oun) when you depart this life . Do not be one of those about whom people say , �All praise is due to Allah the Lord of the worlds , � when . they depart this life

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You should also know that compliance with people�s moods is the head of intelligence after believing in Allah , Powerful and Majestic is He . Those who

do not associate courteously with the ones the association with whom is inescapable , until Allah makes for them a way of salvation , are worthless . I have found that all the affairs of people�s mutual association can be considered as one measure , two-thirds of which is approval and one is negligence . Wording is both the nicest and the most hideous thing that Allah has ever created . By means of wording , some faces have become white and by means of wording , some faces have become black .

You should know that wording is under your control so long as you do not say it . If you say it , you will be under its control . Save your tongue in the same way as you save your gold and currencies . The tongue is as same as a mordacious dog; if you give free rein to it , it will bite others . It happens that a single word causes the removal of a grace .

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He who gives full rein to his tongue will be driven to every item of misfortune and scandal . Then , he will not get rid of such consequences before he becomes the subject of the detestation of Allah and the censure of people . He who pursues his opinions exclusively is risking . He who propounds the various opinions will realize the places of errors . He who engages himself in affairs without looking in their outcomes . will suffer scandalous misfortunes . Planning before acting saves against regret

The true intelligent is he who learns lessons from (others�) experiments . In experiences lies resumed knowledge . The inwardness of men is realized in the vicissitudes of time . Days show you the hidden secrets . You therefore should understand my commandment and avoid neglecting it . In fact , the best wording is . the most useful

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Know�my son�that it will be inevitable for you to be returned and asked about

your provisions . Hence , try to be light-burdened . Do not load your back beyond your power lest its weight becomes a mischief for you when you will be resurrected and interrogated on the Day of Resurrection . Violence against the servants �of Allah- is the worst supplies to the world to come . Know that in front of you lie pitfalls , abysses , bridges , and impassable valley; your terminating point at the other end of this passage will necessarily be either Paradise or Hell . Therefore , prepare the place before getting down . If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need then make use of this opportunity and borrow him as much as possible so long as you are able to do so . Put in that provision as much as you are able to , for it is likely that if you may need him (afterwards) , you may not get hold of him .

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Beware of relying upon the impious and the distrustful in the question of loading your supplies . If you do it , you will be like the thirsty that is advancing to mirage; when he reached it , he found nothing . Hence , you will be alone without any supplies on the Day of Resurrection.

In the Same Commandment , Imam Ali (a) said:

O son , oppression takes to destruction . A man who appreciates himself very precisely will not fail . He who controls his passions will guard his prestige . The value of a man is what he does expertly . Learning lessons (from others) achieves good sense . The honorable wealth is to neglect hopes . Acquisitiveness is the permanent poverty . Affection is an advantageous kinship . Your friend is your full brother , but not every full brother is your friend . Do not befriend the enemy of your friend lest you become the enemy of your friend.

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Many are the remote ones who are closer than the nearer (kinship) . A poor man who keeps good relations is better than a wealthy one who breaks his relations (with others) . Admonition is the haven of him who keeps it . He who reminds reproachfully of his favors is spoiling his favors . The mentality of the ill-mannered individuals is always bad and it would better to hate such ones . It is not fair to depend upon .conjecture in issuing judgments

How ugly wickedness in situations of ingratitude is ! How ugly depression in excessive hardships is ! How ugly severity with the neighbors is ! How ugly disagreement with the (intimate) associate is ! How ugly the perjury of the men of personality is ! How ugly the treachery of the powerful is ! Ingratitude is foolishness . Sitting with the foolish is evil omen . Respect the rights of everybody , whether masters or humble individuals . He who ignores moderation will wrong . He who trespasses the right will be detained in narrow courses . Many diseased persons were cured and many healthy .ones passed away

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Despair may be success and greed may be destruction . Blame him whom you wish to blame . Matters of cheating are rewardless . The evilest dress of Muslims is betrayal . .It is quite proper to be disloyal to the betrayers

Corruption destructs the much amount while moderation causes the small to grow . Regard of the relatives is a sing of generosity . He who is generous will be master and he who understands (something) will seek more (knowledge about it) . Offer proper advice to your friends and help them in every situation except those who lead to the .acts of disobedience to Allah . Follow your friends in every situation

Do not desert your friend due to suspicion and do not leave him before you blame him . Perhaps , he has his excuse while you are blaming him . Accept the apology of .everyone so that you will be included with the Intercession

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Honor those who support you and increase your charity , honor , respect , and reverence to them as long as you enjoy good health . It is improper for you to disregard him who respects you or injure him who covers up your defects . Treat your companion with kindness as much as you can , for you can gain his righteous deeds if you will . He who betakes pudency as his dress will have his defects screened from .eyes

The burdens of those who seek moderation are light . He who prevents his soul from its passion will gain his right guidance . Comfort lies with every hardship and choking is expected in every bite . No grace can be obtained unless it is preceded by harm . Be lenient with him who enraged you so that you will win your need . Times of care are times of forgiveness . Hours , however , take your age to termination . The pleasure that is followed by Hell is worthless and every good matter that is followed by Hell is .also worthless

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Likewise , the evil that produces Paradise is not evil . Any bliss other than Paradise is . valueless and any misfortune other than Hell is (regarded as) good health

Do not ignore your friends� rights in reliance on your relationship , for those whose rights are ignored by you are not your true friends . Do not make the disregard of your friend control your building good relation with him and do not make his mistreatment with you control your kind act to him . O son , if you are strong , employ your strength in the fields of acts of obedience to Allah , and if you are weak , employ your weakness to avoid the acts of disobedience to Him . If you can deprive women of the possession of matters other than the personal , then you should do it , for this is better for achieving prosperous and peaceful life and permanent beauty with them . A woman is a flower , not an administrator . To enjoy tranquil life with a woman , treat her so kindly

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Stand the satisfaction with the acts of Allah . If you want to have the good of this life and the life to come altogether , you should drive yourself to despair of all that which is in people�s possession . Peace and Allah�s mercy and blessings be upon you . [[۱۴۳

Maxims of the Prophet and the Imams

Mohammed bin Abi Umair narrated from Eban bin Othman and Husham bin Salem (۷۴) :and Mohammed bin Hamran that Imam As-Sadiq (a) said

I wonder at four (people); why they do not restore to four (acts) ! I wonder at those who feel fearful; why they do not restore to Allah�s saying : �Allah is All-sufficient as our Guardian . � (۳ : ۱۷۳) I heard Allah say after this : �They returned with the favors and the bounties of Allah untouched by evil and followed by the pleasure of

(Allah . Allah's favor is great . � (۳ : ۱۷۴

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I wonder at those who are grievous�why they do not restore to Allah�s saying : �Lord , You are the Only God whom I glorify . I have certainly done wrong to myself (so forgive me)�(٢١ : ٨٧) I heard Allah say after this : �We answered his prayer and (saved him from his grief . Thus We save the faithful ones . �(٢١ : ٨٨

I wonder at those whom are cheated; why they do not restore to Allah�s saying : �I entrust Allah with my affairs . Allah is Well Aware of His servants . � (٤٠ : ٤٤) I heard (Allah say after this : �Allah protected him against their evil plans . � (٤٠ : ٤٥

I wonder at those who seek the worldly life and its adornments; why they do not � . restore to Allah�s saying : �All Power belongs to Allah

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Even if you consider me inferior to yourself in wealth and offspring , perhaps my� Lord will give me a garden better than yours and strike your garden with a thunderbolt from the sky to turn it into a barren ground , or cause the streams in your garden to disappear under the ground such that you will never be able to find them . . � (١٨ : ٣٩-٤١) �Perhaps� in the previous Verse stands for inevitability

: Mohammed bin Ziyad al-Azdi related to me that Eban bin Othman al-Ahmar said (٧٥)

A man came to Imam As-Sadiq (a) and said : I sacrifice my father and mother for you , ? son of Allah�s Messenger . Would you please instruct me

The Imam answered : If it is Allah Who took the charge of sparing your sustenance , why do you care for it then ? If the shares of the sustenance are already distributed ? and decided (for people) , why are you acquisitive then

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? If the Judgment will unavoidably fall , why are you excessively cheerful then

If Allah will certainly give back (that whichever you spend as alms) , why do you ? behave stingily then

If the punishment of Allah is unquestionably the fire (of Hell) , why do you commit acts ? of disobedience then

? If death will inescapably fall , why are you happy then

? If Allah will sue everybody unavoidably , why are you plotting trickeries then

? If the Shaitan is your enemy , why are you inadvertent then

? If you will inescapably have to pass by the Path , why are you arrogant then

? If everything is subject to the acts of Allah , why are you depressing then

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If this worldly life will be beyond doubt cease to exist , why do you feel secure then ?

[۱۴۴]�

(۷۶) Imam As-Sadiq (a) said :

I feel sympathetic for three classes of people . Anyhow , they should be treated mercifully . They are those who suffered humiliation after honor , those who became needy after having been wealthy , and the scholars whom have been belittled by their [folks and the ignorant people . [۱۴۵

Imam As-Sadiq (a) said : Five classes of people are as exactly as I will describe (۷۷) them : the stingy do not enjoy comfort , the envious cannot enjoy pleasure , the enslaved cannot be loyal , the liars do not have personality , and the foolish cannot be [masters (over others) . [۱۴۶

The Prophet (s) said : You will not cover people with your fortunes; thus , cover (۷۸) [them with your good mannerism . [۱۴۷

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: Younus bin Zhabyan related that Imam As-Sadiq Ja�far bin Mohammed (a) said (۷۹)

The fame of worship is mistrust . My father said that

he heard his father relating on the authority of his father (a) that the Prophet (s) said : The best worshippers are they who perform the obligatory rituals (properly) . The most generous people are they who defray the zakat . The most abstinent people are they who avoid the forbidden acts . The most pious people are they who say the right whether for or against them . The fairest people are they who like for people whatever they like for themselves and hate for them whatever they hate for themselves . The most courteous people are they who refer to death more than the others . The happiest people are they who are saved from the punishment and hope for the reward when they go under the dust (in their grave) . The most oblivious people are they who do not learn lessons from the ceaseless changes of this world.

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The most respectful people are they who disrespect

this world . The most knowledgeable people are they who add people�s knowledges . to theirs . The most courageous people are they who overcome their passions

The most valuable people are the most knowledgeable . The less valuable people are the less knowledgeable . The less pleasant people are the envious . The less comfortable people are the stingy . The stingiest people are they who withhold the duties that Allah imposed upon them . The most precedent to the right are they who apply it to themselves . The less reverent people are the sinful . The less loyal people are the slaves . The less friendly people are the kings . The poorest people are the greedy . The richest people are they whom are not captured by acquisitiveness . The most faithful people are the bearers of the best manners . The most generous people are the most God-fearing . The loftiest people are they who do not intrude .themselves in that which does not concern them

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The most pious people are they who leave all sorts of disputation including the right . The owners of the weakest personalities are the liars . The unhappiest people are the enslaved . The most hateful people are the arrogant . The most hard-working people are they who neglect the sins . The wisest people are they who escape the ignorant . The most content people are they who associate with the honorable people . The most intelligent people are the most courteous with people . The most accused people are those who associate with the doubted ones . The most insolent people are they who kill or beat ones other than their killers or beaters . The worthiest of pardon are the most powerful . The worthiest of guilt are the backbiting foolish ones . The most disgraceful people are they who debase others . The most judicious people are they who suppress their rage most . The most virtuous people are they who do favors to people most . The best people are they who benefit the people . [۱۴۸]

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(٨٠) As he passed by a man who was speaking nonsense, Amir ul-Mu'minin (a) stopped and said to him:

O you! You are dictating to the Keeping Angels a record that will be taken to your Lord. You therefore should say only that which concerns you and should leave that which does not concern you. [١٤٩]

(٨١) He (a) also said: A Muslim individual is recorded as good-doer so long as he is silent. If he speaks, he is recorded either good-doer or evildoer. [١٥٠]

(٨٢) Imam As-Sadiq (a) said: Silence is a rich treasure. It is the adornment of the clement and the shelter of the ignorant. [١٥١]

(٨٣) He (a) said: Right wording is better than keeping silent about wrongdoing. [١٥٢]

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(٨٤) Ismaeel bin Muslim narrated that Ja�far bin Mohammed As-Sadiq related

: on the authority of his fathers that Amir ul-Mu'minin (a) said

Scholars and wise people used to correspond to each other three statements only : As for those whose main concern is the (preparations for the) life to come , Allah will satisfy their worldly concerns . As for those who maintain their hidden intentions , Allah will maintain their public affairs . As for those who establish good relations between Allah and themselves , Allah will establish good relations between people [and them . [۱۵۳

The Prophet (s) said : Blessed are those who enjoy long ages with good deeds and (۸۵) pleasant resorts when their Lord is pleased with them . Woe are those who enjoy long [ages but with evildoings and bad resort when their Lord is displeased with them . [۱۵۴

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Omar bin Shemr narrated from Jabir bin Yazid al-Ju�fi that Abu Ja�far (٨۶) Mohammed bin Ali al-Baqir (a) said : Allah revealed to the Prophet (s) that He appreciated Ja�far bin Abi Talib for four characters . The Prophet (s) summoned Ja�far and asked him about these characters . Ja�far answered : �Except that Allah , Blessed and Exalted is He , told you about them , I would not tell you at all . I have never drunk wine because I knew that it would take away one�s mind . I have never told untruth because I knew that it would violate one�s personality . I have never committed fornication because I knew that others would abuse my honor if I abuse others� honors . I have never worshipped an idol because I knew that idols cannot benefit or harm . � The Prophet (s) put his hand on Ja�far�s shoulder and said : It is incumbent upon Allah to give you two wings with which you will fly in [Paradise . [١۵۵

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: The Prophet (s) said (٨٧)

Allah , Exalted is He , said : O My servants , you all are lost except those whom I guide . You all are poor except those whom I enrich . You all are guilty except those whom I [guard (against sins) . [١٥۶

: As-Sakuni related that Ali (a) said (٨٨)

Every new day that comes upon man says to him : �I am a new day and I will witness you . Hence , you should say only good wording and do only good deeds so that I will testify for your good on the Day of Resurrection , for you will not see me ever again . [�[١٥٧

Mas�ada bin Sadaqa related that the Prophet (s) said : Believers should enjoy (٨٩)
: seven rights that are imposed -by Allah- on each other

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Honor each other in their sights , bear love to each other in the hearts , offer the wealth to each other , prevent backbiting each other , visit each other in ailment , participate in the funeral ceremonies of each other , and mention each other in good [manners after death . [١٥٨

Ibn Abi Umair narrated from Ibn Abi Ziyad At-Tuhami from Abdullah bin Wahab (٩٠) that Ja�far bin Mohammed As-Sadiq (a) said : To see the enemy plunge in the acts of [disobedience to Allah is a sufficient victory that Allah bestows upon a servant . [١٥٩

Ibn Abi Umair narrated from Muawiya bin Wahab that Ja�far bin Mohammed As- (٩١) : Sadiq (a) said

Be steadfast against the enemies of the graces , for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them . [[١٦٠

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(۹۲) Al-Mu�alla bin Mohammed al-Basri narrated from Ahmed bin Mohammed bin Abdullah from Amr bin Ziyad from Mudrik bin Abdirrahman that Abu Abdullah Ja�far bin Mohammed As-Sadiq (a) said:

On the Day of Resurrection, all people will be gathered on one highland and the scales will be maintained. The blood of the shahids will be put in a scale and the ink of the scholars in the other. The ink of the scholars will outweigh the blood of the shahids. [۱۶۱]

(۹۳) Mohammed bin Abi Umair narrated from Abdullah bin al-Qasim that Ja�far bin Mohammed As-Sadiq (a) related on the authority of his fathers that Ali (a) said:

You should hope for the unexpected more than the expected. As he went for fetching a kindle of fire for his family, Moses (a) was back with prophecy after Allah had spoken with him.

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As she went out , the queen of Sheba

converted to Islam with Solomon the prophet (a) . Similarly , the sorcerers of the Pharaoh went for supporting the king , but they went back with faith . [۱۶۲]

(۹۴) Abdullah bin Abbas narrated that the Prophet (s) said : The honorable men of my umma are the retainers of the Quran and the worshippers at nights . [۱۶۳]

(۹۵) The Prophet (s) asked Archangel Gabriel for advice . He said :

O Mohammed �or O Allah�s Messenger- , live in this world as you like , for you will certainly die . Love whatever you want , for you will certainly leave it . Do whatever you want , for you will certainly get (the consequence of) your deeds . The believer�s honor is his night prayers , and his glory is to abstain from harming people . [۱۶۴]

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(۹۶) Al-Hasan bin Musa al-Khashab narrated from Ghiyath bin Kalub from Ishaq bin Ammar that As-Sadiq (a) related

: on the authority of his fathers that Imam Ali (a) used to say

The afflicted people �no matter how intense their afflictions are- are not worthier of praying to Allah than those who live peacefully but they do not know when an [affliction will befall them . [١۶۵

Ali bin Mahzyar narrated from al-Hussein bin Saeed from al-Harth bin Mohammed (٩٧) bin Annuman al-Ahwal (Sahib ut-Taq) from Jamil bin Salih that Abu Abdullah As-Sadiq : (a) related on the authority of his fathers that the Prophet (s) said

He who wants to be the most generous should fear Allah . He who wants to be the . most God-fearing should depend upon Allah

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He who wants to be the wealthiest of people should trust in what is in Allah�s hand ? more than what is in his own hand . May I inform of the evilest people

: The attendants said : �Yes , you may , Allah�s Messenger . � He (s) said

The evilest people are those who hate people and people hate them . May

? I inform you of the people that are eviler than the previous

: The attendants said : �Yes , you may , Allah�s Messenger . � He (s) said

The people that are eviler than the previous are those who do not pardon others , do . not accept any excuse , and do not forgive

? May I inform you of the people that are eviler than the previous

: The attendants said : �Yes , you may , Allah�s Messenger . � He (s) said

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The people that are eviler than the previous are those whose favor is not expected . and whose evil is not secured

Once , Jesus (a) orated before the Israelites . He said : O children of Israel , do not speak words of wisdom before the ignorant so that you will not wrong these words . Do not prevent the wise people from receiving the wisdom; lest , you will wrong those people . Do not help the unjust

ones otherwise , your favors will be null . Matters must be one of three : a clearly right matter that you should follow , a clearly wrong matter that you should avoid , or a [confused matter that you should commend to Allah . �[١٦٦

Al-Hasan bin Ali bin Faddhal narrated from al-Hasan bin al-Juhm from al-Fudhayl (٩٨) bin Yessar that Ja�far bin Mohammed As-Sadiq (a) said : If the intention is powerful [(to do any matter) , the body will not be weak . [١٦٧

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Al-Hasan bin Faddhal narrated from Ghalib bin Othman from Shuaib al-Aqarqoufi (٩٩) : that Ja�far bin Mohammed as-Sadiq (a) said

As for those who possess themselves in situations of desire , fear , appetite , and rage until they feel pleased , Allah will prevent the fire (of Hell) from consuming their bodies [. [١٦٨

As he was asked about the abstinent in this world , Imam As-Sadiq (a) answered : (١٠٠) The true abstinent is he who neglects

the legal matters out of fear of the judgment (of it) and neglects the illegal matters . (out of fear of the torture (of it

Mohammed bin Sinan narrated from Abdullah bin Meskan that Abu Abdullah As- (١٠١) : Sadiq (a) said

The misers should be the worthiest of hoping for richness to people , because people . will not ask from them if they become rich

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The faulty people should be the worthiest of hoping for perfection to people , because people will not inspect their defects when they are perfect . The foolish should be the worthiest of hoping for clemency to people , because they need for being treated clemently . Unfortunately , the misers , now , hope for poverty to people , the faulty . hope for defects to people , and the foolish hope for foolishness to people

In fact , poverty requires stinginess , faultiness requires inspecting people�s defects [, and foolishness requires the commitment of sins . [١۶٩

Abu Hashim al-Ja�fari related : I went to Abu al-Hasan Ali bin Mohammed (١٠٢) (Imam al-Jawad) (a) after I had been inflicted by harsh poverty . When he permitted me and I sat before him , he (a) said : �O Abu Hashim , which one of Allah�s graces do you want to thank ? � I could say no single word after I heard this statement.

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He (a) then added : �Allah , Powerful and Majestic is He , has bestowed upon you with faith due to which He will prevent your body from being in Hell , bestowed upon you with good health to help you obey Him , and bestowed upon you with satisfaction to protect you from degradation . O Abu Hashim , I have said this to you

initially because I understood that you would complain to me about your current poverty; hence , I will give you one hundred dinars . �[١٧٠]

(١٠٣) Mohammed bin Sinan narrated from Talha bin Zaid that Abu Abdullah as-Sadiq (a) said : He who acts indeliberately is as same as him who takes a wrong way; the hastier he is the remoter from his purpose be . [١٧١]

(١٠٤) Imam as-Sadiq (a) said : Sleep is the rest of the body , speaking is the rest of the soul , and silence is the rest of the mind . [١٧٢]

(١٠٥) : ��� ��� �� �������� �� ���� �� ���� ���� �� : ������ ������� ���� �� ���� ������ ��� ��� ���� �� ������ ���� �� ������ �� ��� �� .���� �� ������ ������� ���� ���� �� ���

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(١٠٥) Mohammed bin Sinan narrated from Al-Mufaddhal bin Omar that Ja�far bin Mohammed as-Sadiq (a) said : As for anyone who lacks heart-preaching , self-reproving , and a guide friend , his enemy will surely control him . [١٧٣]

(١٠٦) Ja�far bin

Mohammed bin Malik al-Fazari al-Kufi (of Kufa) narrated from Ja�far bin Mohammed bin Sahl from Saeed bin Mohammed from Mas�ada that Abu al-Hasan Musa bin Ja�far (Imam al-Kadhim) said to him:

Man�s dependants are his prisoners. Anyone upon whom Allah confers with graces should be generous towards his prisoners. If he does not, he will soon be deprived of these graces. [١٧٤]

(١٠٧) Safwan bin Yahya narrated that Abu as-Sabah al-Kinani said: I asked Ja�far bin Mohammed as-Sadiq (a) to name the sayer of the following preach:

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I implore to Allah to grant me faith and piety. I seek His guard against the bad� results. The best saying is the mention of Allah, Exalted is He. The head of wisdom is the obedience to Him. The most truthful, the most effective preach, and the best storyteller is the Book of Allah. The firmest handle is the believing in Allah

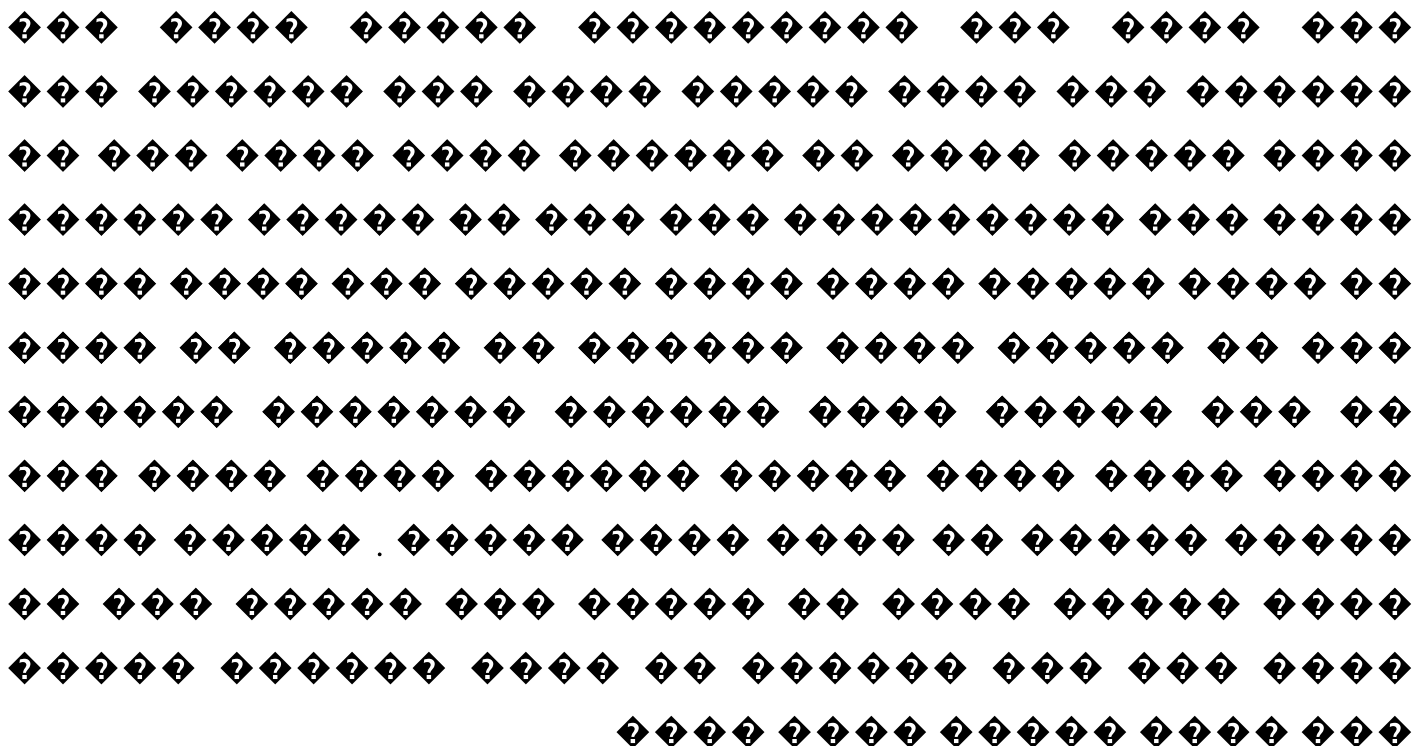
The best creed is the creed of Abraham (a) . The best norm is the norm of the . prophets . The best guidance is the guidance of Mohammed (s) . The best supplies is God-fearing . The best knowledge is the most advantageous . The best guidance is the pursued guidance . The best richness is the self-sufficiency . The best thing that is thrown in the heart is the conviction . The embellishment of speaking is truthfulness . The embellishment of knowledge is benevolence . The best death is martyrdom . The best matters are these whose results are good . The sufficient fewness is better than the diverting muchness . The true unhappy is that who was unhappy since he was in .his mother�s womb

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The true happy is he who learns lessons from others . The wittiest people are the God-fearing . The most foolish thing is libertinism . The evilest intentions are the false intentions . The evilest matters[۱۷۵] are the most

recently invented ones . The worst blindness is the heart blindness . The worst regret is the regret on the Day of Resurrection . The worst sinful thing in the sight of Allah is the tongue of the liars . The worst gain is the gain of usury . The worst consuming is the wrong consuming of the orphan�s wealth . The best embellishment of a man is tranquility with faith . As for those who pursue mocking at people , Allah will make them the subject of people�s mocking . He who identifies the misfortunes[۱۷۶] will stand them . Likewise , those who do not identify the misfortunes will not stand them . Suspect is disbelief . The arrogant will be humiliated by Allah . He who complies with the Shaitan will disobey Allah , and Allah will torment him who disobeys Him . Allah , likewise , will increase (His graces to) those who thank Him.

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Allah will help him who behaves steadfastly against misfortunes . Allah is Sufficient for the needs of whoever trusts in Him . Allah will reward them who depend upon Him . Do not enrage Allah for the purpose of seeking the favors of any of His creatures . Do not curry favors with anybody through means that take you away from Allah . Allah accepts no means other than the obedience to Him and the seeking of His satisfaction through which He confers a good matter or saves from an evil . The obedience to Allah , Blessed and Exalted is He , is the prosperity of all of the expected welfares and the salvation from all of the dangerous evils . Allah will surely guard whoever obeys Him . As for those who disobey Allah , they will never find any shelter against Him nor can any fugitive be saved against Him since the act of Him will befall and humiliate that fugitive whether the creatures are pleased or not . Everything that will be inevitably falling is imminent . Only will that which Allah wants occur , and that which He does not want will never occur.

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Help each other in fields of piety and God-fearing , not sin and aggression , and fear Allah , for He is tense in punishment . � Ja�far bin Mohammed as-Sadiq (a) said : [This saying is the Prophet�s .[١٧٧

:The Prophet (s) said : Allah , Exalted is He , says (١٠٨)

For the servants who obey Me , I will not commend their affairs to anyone other than Me . For those who disobey Me , I will commend their affair to themselves and I will [not care where they will perish .[١٧٨

Mohammed bin Abi Umair narrated from Easa al-Ferra from Abdullah bin Abi (١٠٩) Yafur from Abu Abdullah (a) that Abu Ja�far al-Baqir (a) said : As for those whose appearances are preferable to their realities , their good deeds will be light[١٧٩] (on [the scale of the Day of Resurrection) .[١٨٠

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The Prophet (s) said : Allah , Exalted is He , says : If anyone of my creatures , who (١١٠) acknowledges Me , disobeys Me , I will subjugate him to the absolute control of one of [my creatures that does not acknowledge Me . [١٨١

Ibn Abi Umair narrated from Ishaq bin Ammar that Imam as-Sadiq (a) said to him (١١١) : O Ishaq , use kind words with the hypocrite , love the faithful believer sincerely , and [regard your association with (even) the Jew who sits with you . [١٨٢

Al-Mufaddhal bin Omar narrated that Ja�far bin Mohammed as-Sadiq (a) (١١٢) related the following on the authority of his fathers : Al-Hussein bin Ali was asked , �How is your morning , son of Allah�s Messenger ? � He answered : I begin this day while my Lord is higher than I am , fire (of Hell) is in front of me , death is pursuing . me , the Judgment is waylaying me , and I am subject to my deeds

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I cannot gain that which I like and I cannot guard myself against that which I dislike . After all , all my affairs are in the hand of the One Who is other than me . He may torment me and may forgive me if He wills . Is there anyone who is poorer than I am , [then ? [١٨٣

Al-Mufaddhal narrated that Imam as-Sadiq (a) related : A quarrel broke out (١١٣) between Salman al-Farsi (r) and a man who addressed to him : �Who are you and � ? what are you

Salman answered : The first of you and me is a dirty sperm . The last of you and me is a stinking carrion . On the Day of Resurrection , the scales will be maintained . Those whose good deeds will weigh heavier on the scale will be the true noble men , but [those whose good deeds will be lighter on the scale , will be the true inglorious . �[١٨٤

: Al-Mufaddhal said : I heard Imam as-Sadiq (a) saying (١١٤)

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The ordeal of people with regard to us is really great : if we call them , they do not [respond , and if we leave them , they will not be guided by anyone else . �[۱۸۵

Amir ul-Mu'minin (a) said : The good , as a whole , is gathered in three things : (۱۱۵) consideration , silence , and wording . Every consideration that lacks learning lessons is inattention , every silence that lacks thinking is inadvertence , and every wording that lacks the mention of Allah is nonsense . Blessed are those whose consideration teaches them lessons , whose silence causes them to think , whose wording is [mention of Allah , who weep for their sins , and save people from their evil . [۱۸۶

Imam as-Sadiq (a) said that Allah , Powerful and Majestic is He , revealed to (۱۱۶) , Adam : O Adam , I will gather the good , as a whole

in four words : one is for Me , one is for you , one is between you and Me , and one is . between people and you

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The word that is for Me is that you should worship only Me without associating anything (or anyone) with Me . The word that is for you is that I will reward you in your most critical need (for the compensation of your acts) . The word that is between you and Me is that you should supplicate to Me and I will answer . The word that is between people and you is that you should accept for yourself whatever you accept [for people . [١٨٧

Imam as-Sadiq (a) said : Good health is a secret favor�it is forgotten if it is (١١٧) [present , and missed if it is absent . [١٨٨

As-Sakuni narrated that Ja�far bin Mohammed (a) related on the authority of (١١٨) his fathers that the Prophet (s) said : Two words are strange

: a word of wisdom that is uttered by a foolish . You should accept it . The other is a foolish word that is uttered by a wise man . You should pardon it . [١٨٩]

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(١١٩) Omar bin Shemr narrated from Jabir bin Yazid al-Ju�fi that Abu Ja�far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) delivered a sermon after the death of the Prophet (s) in which he said :

O people , there is no honor higher than Islam , no generosity more glorious than God-fearing , no fortress more protective than piety , no interceder more successful than repentance , no treasure more beneficial than knowledge , no power loftier than clemency , no ancestry nobler than good manners , no fatigue humbler than rage , no beauty more handsome than intelligence , no defect worse

than untruth , no keeper more preserving than silence , no dress more good-looking . than good health , and no absent more imminent than death

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O people , you should know that everyone who walks on the surface of this earth will . eventually go beneath it

Night and day are expediting in ruining the ages . Every breath of life has a provision and every seed has an eater . You are the food of death . He who realizes the (vicissitudes of) time truly will not bypass readiness . Neither the wealth of the rich nor . will the poverty of the poor save them from death

O people , he who fears his Lord will stop his wrongdoings . Anyone who does not care for his wording will cause his raving to appear . He who cannot distinguish good from evil is as same as an animal . The worldly misfortunes are so scanty if compared with

the huge neediness of tomorrow . Your enmity is surely the reason of your much commitment of sins and many acts of disobedience to Allah . Rest is very close to .fatigue , and misery is very close to bliss

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Any evil that is followed by Paradise is not a true evil , and any welfare that is followed by Hell is not a true welfare . Every comfort other than Paradise is valueless , and [every misfortune other than Hell is a good health . [١٩٠

Ismaeel bin Muslim related that the Prophet (s) said : For my umma , I am only (١٢٠) afraid of three things�deviation after the pursuance of the right guidance , the [misleading seditions , and the food and the sexual appetites . [١٩١

One day , the Prophet (s) saw some people trying to roll a rock as a competition (١٢١) of power . He (s) asked them about that game . They answered that it was a competition to identify the most powerful

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He asked : �May I identify the most powerful among you ? � �Yes , you may , Allah�s Messenger , � they answered .

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He (s) said : The most powerful of you are those whose satisfaction does not lead them to the commitment of sins or the wrong , whose displeasure does not take them out of the right , and whose ability does not lead them to seize what is not theirs . [١٩٢] (Or �what is not rightful for them to seize� according to other ways of narration) [[١٩٣

(١٢٢) Al-Hasan bin Mahboub narrated that Abu Wallad al-Hennat said : I asked Abu Abdullah Ja�far bin Mohammed as-Sadiq (a) about the sort of kindness that is mentioned in Allah�s saying , �You must be kind to your parents . � (١٧ : ٢٣)

He answered : The kindness to the parents (that is intended in the previous Quranic text) is

to treat them properly and not let them ask you to settle any of their needs even if they can cover all of their needs sufficiently . Allah says : �You can never have extended virtue and righteousness unless you spend part of what you dearly love for (the cause of Allah . � (٣ : ٩٢

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Regarding Allah�s saying , �If either or both of your parents should become advanced in age , do not express to them words which show your slightest disappointment , � this includes the situations when they weary you . �Never yell at them , � means even if they beat you . �But always speak to them with kindness . � The kind speaking to them is to say : Allah may forgive you both . �Be humble and merciful towards them , � means that you should never look at them sharply . You should

look at them with the looks of mercy and compassion . You should never raise your voice above theirs , you should not raise your hand above theirs , and you should not [precede them . [١٩۴

Al-Hasan bin Mahboub narrated from Malik bin Atiyya from Aabid al-Ahmasi from (١٢٣) : Abu Hamza at-Themali that Zayn ul-Aabidin Ali bin al-Hussein (a) said

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Certainly , the most favorable of you to Allah are the best good-doers , the gainers of the best rewards of Allah are the most desirous for gaining what He has in possession , the safest from Allah�s punishment are the most fearful of Him , the closest to Allah are the best well-mannered , the most pleased in the sight of Allah are the most generous towards the dependants , and the best of you in the sight of Allah are the [most God-fearing . [١٩۵

Al-Hasan bin Mahboub narrated from Sa�d bin Abi Khalaf that Abu al-Hasan Musa bin Ja�far (al-Kadhim) (a) said to one of his sons : O son , let not Allah see you committing an act of disobedience against which He warned you , and let Him not miss you in an act of obedience to Him of which He ordered you . Keep serious and do not convince yourself that you are worshipping and obeying Allah perfectly , because . no one can achieve perfection in the fields of worshipping Allah

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Beware of joking because it extinguishes the illumination of your faith and disgraces your personality . Beware of indolence and laziness because they both prevent you [from receiving your shares of the pleasures of this world and the world to come . [١٩۶

Ali bin al-Hakam narrated from Husham bin Salem that Ja�far bin Mohammed (١٢٥) : as-Sadiq (a) said

This world is seeking and is sought . He who seeks it will be sought by death , which will take him out of

it . He who seeks the world to come will be sought by this world to give him his [(decided) shares of sustenance . [١٩٧

Imam as-Sadiq (a) said : To see the enemy plunge in the acts of disobedience to (١٢۶) [Allah is a sufficient victory that Allah bestows upon a believer . [١٩٨

. The Prophet (s) said : Take the initiative to the gardens of Paradise (١٢٧)

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What are the gardens of Paradise , O Allah�s Messenger ? � some asked . He (s)� [answered : The gardens of Paradise are the sessions of mentioning Allah . [١٩٩

Mohammed bin Ahmed bin Yahya narrated from Mohammed bin Adam from His (١٢٨) father that Abu al-Hasan ar-Ridha (a) related on the authority of his fathers that the :(Prophet (s) said to Ali (a

O Ali , do not consult the coward , for he shows your exits as narrow . Do not consult the stingy

for he frustrates you against your goal . Do not consult the acquisitive , for he , garnishes the evils for you . You should know that cowardice , stinginess , and [acquisitiveness are instincts that are contained by mistrust . [٢٠٠

Al-Hasan bin Mahboub narrated from al-Haitham bin Waqid that Ja�far bin (١٢٩) :Mohammed as-Sadiq (a) said

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As Allah moves some people from the humility of the acts of disobedience to Him , to the honor of acts of obedience to Him , He enriches them without need of wealth , supports them without need of a clan , and entertains without need to a bosom friend . For him whoever fears Allah , Allah will make everything fear him , and will make him who does not fear Him fear everything . Allah accepts the few deeds of those who satisfy themselves with few earnings from Him . For

those who have the courage of seeking legal earnings , their provisions will be easily obtainable and their dependants will be luxurious . For those who abstain from pursuing the worldly pleasures , Allah will fix wisdom in their minds , make it glide on their tongues , show them the malady and remedy of the worldly defects , and move them from this world to the Eternal Abode safely . [٢٠١]

(١٣٠) Abu Hamza ath-Themali narrated that Abu Ja�far (Imam al-Baqir) (a) said :

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(١٣١) ����� ��� �� ���� ��� �� ����� ��� ���� ������ ������ ���� �� ���� ������ ��� : ��� ���� ����� ������ ������ ���� ���� : ���� ������ ������ ���� ����� ����� ������ ������ ������ ���� �����.

(١٣٢) ����� ��� ���� ���� : ������ ���� ���� �����.

(١٣٣) �� ������� ���� ��� �� ...��� �� ����� ��� ��� ������ ���� ���� ��� :

When my father (a) was dying , he embraced me to the chest and said :

O son , go through the right , even if it is bitter , so that your rewards will be given to you completely without judgment . �[٢٠٢]

(١٣١) Ibn Meskan narrated from Abdullah bin Abi Yafur that Ja�far bin Mohammed as-Sadiq (a) said to a man : Consider your mind as a kinsman whose opinion you seek , consider your knowledge as the father that you follow , consider your

self as the enemy that you fight , and consider your wealth as the loan that you should [defray . [۲۰۳

He (a) also said : Strive against your self in the same way as you fight your enemy (۱۳۲) [. [۲۰۴

Al-Hasan bin Rashid narrated from Abu Hamza ath-Themali that Abu Ja�far (۱۳۳) : (Imam al-Baqir) (a) related

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A man came to the Prophet (s) and said : �O Allah�s Messenger , instruct me . � He : (s) said

Cling to the despair of everything that is at peoples� hands . This is surely the .present richness

: As the man asked for more , the Prophet (s) said

. Beware of greed , for it is surely the present poverty

: As the man asked for more , the Prophet (s) said

Before you want to do a matter that you intend , you should consider its result . If the result is good or represents the right guidance , you shall then follow

[If it is evil or misleading , you should leave it . [٢٠٥ .

Al-Hussein bin Yazid narrated from Ali bin Ghurab that Ja�far bin Mohammed (١٣٤) :as-Sadiq (a) said

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As for anyone who has the ability to commit a sin in a seclusion but he (does not commit it because he) considers Allah and feels ashamed of the Keeping Angels , Allah will forgive all of his sins , even if they are as many as the sins of all mankind and all [jinn . [٢٠٦

Al-Abbas bin Bekkar ad-Debi narrated from Mohammed bin Sulaiman al-Kufi al- (١٣٥) Bezzaz from Amr bin Khalid that Zaid bin Ali related on the authority of his fathers (Ali : bin al-Hussein and al-Hussein bin Ali) that Amir ul-Mu'minin Ali (a) said

As for the faithful believers who die in the period between midday of Thursdays and midday of Fridays , Allah will save them from the burial pressure and will grant them the right of intercession

[for individuals as many as the individuals of (the tribes of) Rabeea and Madhar . [٢٠٧

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. For the believers who die on Saturdays , Allah will never join them to the Jews in Hell

For the believers who die on Sundays , Allah will never join them to the Christians in . Hell

For the believers who die on Mondays , Allah will never join them to our . enemies�sons of Umayya in Hell

For the believers who die on Tuesdays , Allah will add them to us in the Highest . Comrade

For the believers who die on Wednesdays , Allah will guard them against the evil omen on the Day of Resurrection , bless them by His vicinity , and grant them , through His favor , an everlasting dwelling wherein they shall experience no hardship . or any fatigue

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Amir ul-Mu'minin (a) then added : The faithful believer , no matter on whichever state or whenever he dies , is regarded as veracious and shahid . I have heard my dear the Prophet (s) saying : �Death will surely erase the sins of the faithful believer who � . departs this world even if he is burdened with the sins of all people on this earth

He (s) then added : �He whoever says la ilaha illa (a)llah -There is no god but Allah- purely will be acquitted of polytheism . He who departs this world without worshipping anything (or anyone) besides Allah will be in Paradise . � He then recited the Verse : Allah will not forgive the sin of considering something equal to Him , but He may (forgive the other sins of whomever He wants . (۴ : ۱۱۶

He (s) commented : �Regarding the previous Verse , Allah will forgive the sins of � . whomever he wants among your Shia and adorers , Ali

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� ? I wondered : �O Allah�s Messenger , all this is for my Shia , is it not

The Prophet (s) answered : �Yes , it is , by my Lord . All this is for your Shia . On the Day of Resurrection , they will come out of their graves saying , �There is no god but Allah , Mohammed is the Messenger of Allah , and Ali bin Abi Talib is the argument of Allah . � Subsequently , they will be given green garments , wreathes , crowns , and riding animals�all from Paradise . Each of them , then , will put on the green garment , the wreath , and the crown and will ride the animal that will hasten to Paradise . They will not be affected by the great terror . The angels will come to them with this glad [news : This is your day which was promised to you . �[٢٠٨

(Imam as-Sadiq (a (١٣۶)

was asked about the limit of good mannerism . He answered : It is to be tractable , speak good wording , and receive your friends with good humor . [٢٠٩]

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(١٣٧) As he was asked about the limit of openhandedness , Imam as-Sadiq (a) said : It is to spend the right that Allah has imposed upon you from your wealth and use it in its proper field . [٢١٠]

(١٣٨) Ya�qoub bin Yazid narrated from Ahmed bin al-Hasan al-Maithami from al-Hussein bin Abi Hamza that he heard Abu Abdullah (a) saying : Spend (in the cause of Allah) and be certain of the compensation . You should also know that he who does not spend (some of his wealth) in the fields of obedience to Allah will have to spend in the fields of disobedience to Allah . Likewise , he who does not exert

efforts for settling the needs of Allah�s disciples will have to exert efforts for settling [the needs of Allah�s enemies . [٢١١

Ahmed bin Ishaq bin Sa�d narrated from Abdullah bin Maymoun that Ja�far bin (١٣٩) Mohammed as-Sadiq (a) related (on the authority of his father) that al-Fadhl bin : Abbas said

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The king of Persia or the Romans presented a mule to the Prophet (s) . He rode it� and asked me to ride behind him . He (s) then said : O boy , keep (good relations with) Allah so that He will keep you . Keep (good relations with) Allah and you will always find Him ahead of you . Acknowledge Allah in situations of facility so that He will answer you in situations of hardship . If you want to ask (somebody) , you should ask Allah only . If you want

to seek (somebody�s) help , you should seek Allah�s . The Pen had already recorded all that which will come about . If people exert all efforts for benefiting you in a matter whose benefit has not been decided for you by Allah , they will not have the ability to do it . Likewise , if they exert all efforts for harming you in a matter whose harm has not been decided by Allah for you , they will not be able to do it . If you can use steadfastness with conviction , then do it . If you cannot , you should then be tolerant , for great advantage lies in being steadfast against the detestable (matters).

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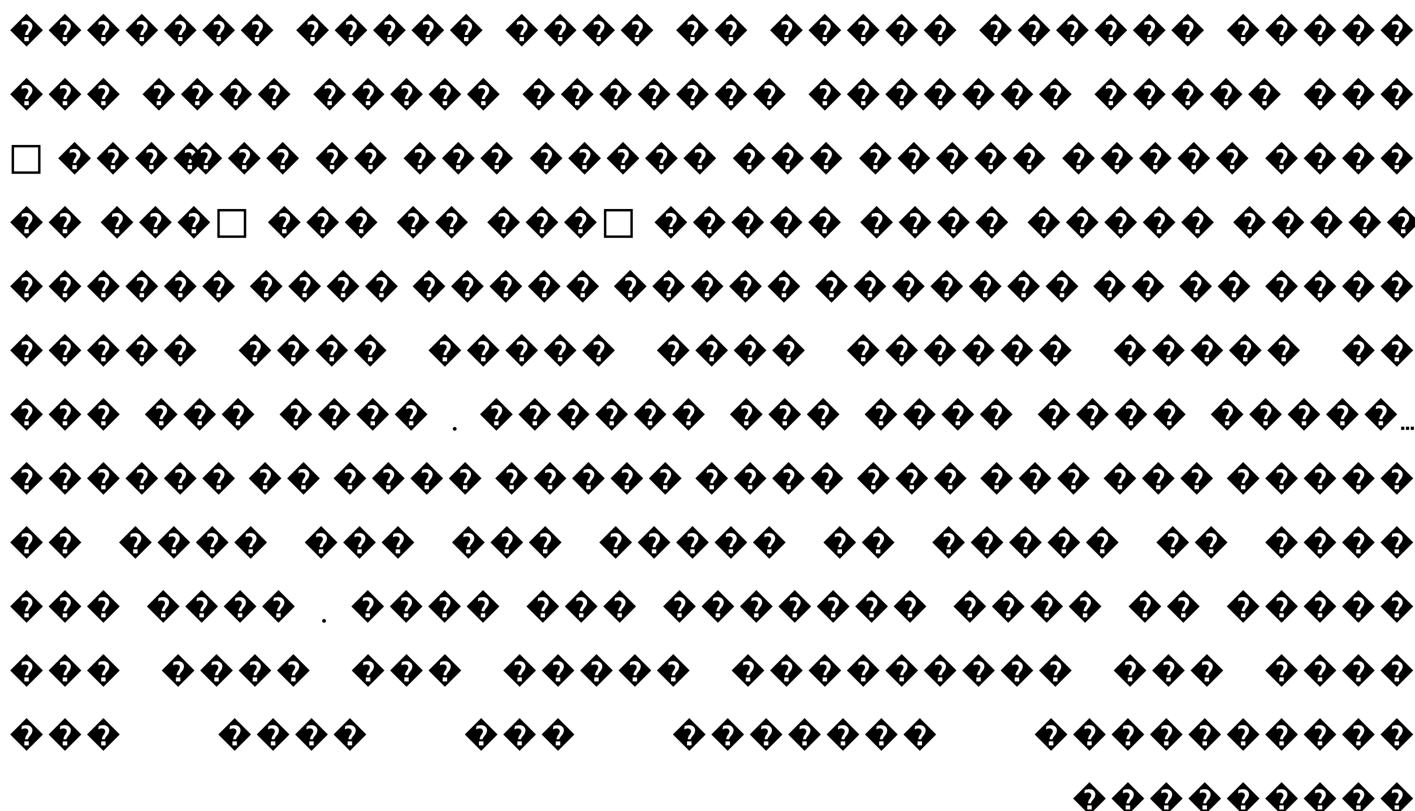
You should also know that victory accompanies steadfastness and relief accompanies the hardships . After every difficulty , there is relief . Certainly , after every difficulty there comes relief . [۲۱۲]

(۱۴۰) Mohammed bin Ali al-Kufi narrated from Ismaeel bin Mehran from Murazim from Jabir

: bin Yazid from Jabir bin Abdullah al-Ansari that The Prophet (s) said

When a fetus settles in the mother�s womb , its face becomes in the direction of the mother�s back if it is boy . If it is girl , the face becomes in the direction of the mother�s front . Like a grieved and sad person , the fetus sits in the mother�s womb with the hands on the cheeks and the chin on the knees . It is just like a tied up . person . A tie that links its navel to its mother�s navel makes it troubled

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Through that navel , the fetus receives its food the source of which is its mother�s food and drink . This continues up to the time that is decided for its birth . When that time falls , Allah sends an angel to record on the forehead of that fetus whether it will be happy or unhappy

believer or unbeliever , and rich or poor . The angle also records its time of death , , amount of sustenance , ailment , and health . When the sustenance that is decided for the fetus to receive from its mother�s navel ceases , the angel scolds it so heavily that it turns over and its head becomes in the direction of the exit . When it falls to the ground , it faces great terror and painful torment . Any wind , hardship , or touch of hand falls on that baby will cause him to suffer the same pain that is suffered by the . skinned

When he feels hungry , he cannot ask for food . When he feels thirsty , he cannot ask . for water . When he feels pain , he cannot seek help

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Out of His mercy , pity , and love for that baby , Allah , Blessed and Exalted is

He , entrusts the baby�s mother to guard him against hot and cold weather by herself to the degree that she is ready to sacrifice her soul for her baby . She also becomes such steadfast in showing the baby her love to the degree that she does not .care if she is hungry , thirsty , or naked so long as her baby is full , sated , or dressed

Allah deposits the baby�s nourishment in his mother�s breasts�one carries the food and the other the drink . When the baby suckles , Allah brings him the decided share of everyday . When he attains discernment , he becomes careful for his family members , wealth , evil , and acquisitiveness . Notwithstanding , he is the subject of epidemics , deformities , and misfortunes that befall him from everywhere . In the meantime , the angels guide and lead him and the devils (try to) mislead and misguide . him . He is therefore perishing unless Allah saves him

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In His Book of wisdom , Allah , Blessed and Exalted is He , refers to the creation of : man . He says

We have created the human being from an extract of clay , which was then turned into a living germ and placed in safe depository . The living germ , then , was turned into a shapeless lump of flesh from which bones were formed . The bones , then , were covered with flesh . At this stage , We caused it to become another creature . All blessings belong to Allah , the best Creator . Thereafter you will certainly die and you (will be brought back to life again on the Day of Resurrection . (٢٣ : ١٢-۶

Jabir said : �O Allah�s Messenger , � I asked , �The previous discussion concerns � ? us�the ordinary people , what about you as well as your successors

: The Prophet (s) kept silent for a while before he said

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O Jabir , you have asked about a big matter that nobody can understand except

.those who have been granted a great share of Allah's favor

The prophets and their successors are created from the illumination of Allah�s majesty . Allah deposits their illuminations in clean spines and pure wombs , makes the angels preserve them , adorns them out of His wisdom , and nourishes them with .His knowledge

Thus , their matter is too lofty to be described and their manners are too accurate to be known , for they are the stars of Allah on His earth , the signs of Allah in His creation , the representatives of Allah to His servants , the lights of Allah in His lands , .and the arguments of Allah against His creatures

O Jabir , this is part of the sealed and concealed knowledge . Hence , you should keep [it secret from everybody except its suitable people . [۲۱۳

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Al-Mufaddhal bin Omar narrated from Thabit ath-Themali that Habbaba al- (۱۴۱) Walibiyya related : I

heard my master Amir ul-Mu'minin (a) saying : We�the household of the prophecy� do not consume intoxicants , eat the flesh of eel , or pass our hands over our slippers (during the ritual ablution) . He who claims being one of our Shia should imitate and [take us as examples . [۲۱۴

Hemmad bin Othman narrated that Imam as-Sadiq (a) said : In the book of (۱۴۲) : wisdom that Allah gave to the family of Prophet David (a) , the following is recorded

It is necessary for the intelligent to be interested in his affairs , control his tongue [�utterance- and discriminate the people of his age . [۲۱۵

Safwan bin Yahya and Mohammed bin Abi Umair narrated from Musa bin Bakr (۱۴۳) : from Zurara that Ja�far bin Mohammed as-Sadiq (a) said

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. Favors are worthless unless they are done to the highborn and the religious

. Prayer is the offertory of the pious

. Hajj is the jihad of the weak

. Everything has its tax , and the tax of bodies is fasting

. Jihad of women is their good behavior with their husbands

. Cause the earnings to come down through almsgiving

. He who is certain of the reward will surely spend generously

Allah , Blessed and Exalted is

. He , grants help as much as required

. Fortify your wealth by means of defraying the zakat

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. Moderation is the half of living

. The moderate will never be needy

. Fewness of dependants is one of the two facilities

The instructors who do not apply their instructions to themselves are like those who . try to shoot without having a string

. Amicability is the half of intelligence

. Care is the half of senility

Allah , Blessed and Exalted is He , grants steadfastness according to the measure of . the misfortune

As for those who beat the hand on the thigh in misfortunes , their rewards will be cancelled.

[۲۱۶]. To depress the parents is impiety to them

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Imam as-Sadiq (a) also said : Allah , Blessed and Exalted is He , has given each you definite shares of moralities in the same way as He has decided for each of you [definite shares of sustenance . [٢١٧

(١٤٤) Al-Mufaddhal bin Salih narrated from Abu Jamila from Sa�d bin Tarif from al-Asbagh bin Nubata that Amir ul-Mu'minin Ali bin Abi Talib (a) said : The Archangel Gabriel descended to Adam and said : �O Adam , I have been given the orders of making you choose one of three . Hence , you should choose one and leave two . � Adam asked : �What are these three ? � The angel said : �They are the intellect , the pudency , and the religion . � Adam said : �I choose the intellect . � Gabriel then asked the pudency and the religion to leave . They both said : �O Gabriel , we have been ordered to follow the intellect whenever it goes . � Thus , the angel left them [and ascended . [٢١٨

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(١٤٥) Ahmed bin Mohammed bin Easa narrated from Ali bin Ismaeel from Abdullah bin al-Waleed from Abu Bassir that Abu Abdullah Ja�far bin Mohammed as-Sadiq (a) said : Four things are useless : affection towards the unfaithful , a favor that is done to the ungrateful , knowledge that is given to the inattentive , and a secret that is said to the unsafe . [٢١٩]

(١٤٦) Imam as-Sadiq (a) said : Allah has definite fields called �Nemesis� (al-Muntaqima) . Allah will make the servant , who does not dedicate some of his wealth to the fulfillment of the obligatory rights of Allah , the subject of one of these fields in which he will spoil all his wealth until he dies and departs his wealth completely . [٢٢٠]

(١٤٧) Imam as-Sadiq (a) said : He who does not care for what he says or what is said about him is semi-son of the devils.

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(۱۴۸) ���� ���� �������� ���� ������ : �� ��� �� ������ ��� ������ ��� ���� ����� ����.�����

He who does not care if people consider him as harmful is semi-son of the devils . He who backbites a faithful friend without being in state of enmity with him is semi-son of the devils . He who is fond of the haram and the fornication is semi-son of the devil.

The Imam (a) then added : The bastards enjoy definite characteristics : First , they hate us �the Prophet�s household- . Second , they long for the haram from which they were created . Third , they disparage the religion . Fourth , they are considered as unwelcome persons . Only those whom were formed by persons other than their fathers or whose mothers conceived them in their periods of menstruation may be considered as unwelcome persons . [۲۲۱]

Amir ul-Mu'minin (a) said : He who thinks it is fortunate for him to have only what (۱۴۸) suffices him will be sufficed with the least needs of this world.

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(۱۴۹) ���� ����� �� ����… �� ������ ���� ������ ���� ��� : ���� ������� �� ������� ������� ��� ���.

(۱۵۰) ���� ����� �� ����� �� ���� ��� : ��� ������ ���� ��

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(۱۵۱) ����� ���� ���� ���� ���� ���� ���� ���� : �� ���� ���� …�� ������ ��� ������ ���� ������ ���� ����� ���� ����� ���.

He who thinks it is not sufficient for him to have the minimum needs of this world will not be sufficed by all the worldly pleasures . [۲۲۲]

(۱۴۹) Ishaq bin Ammar narrated that Imam as-Sadiq (a) said : Help of the heavens is granted according to the measure of the need . [۲۲۳]

(۱۵۰) Al-Hasan bin Faddhal narrated from Maisar that Ja�far bin Mohammed as-Sadiq (a) said : Within the revelations of the heavens is (this statement) : If son of Adam �man- possesses two valleys that produce gold and silver , he will seek for a third one . O son of Adam , your stomach is an ocean and a valley . Nothing will fill in it except dust . [۲۲۴]

(۱۵۱) The Prophet (s) said : To revile at a believer is a sort of sinfulness , to fight against him is a sort of disbelief , and to backbite him is an act of disobedience to Allah . The wealth of the believer is as sanctified as his soul . [۲۲۵]

(۱۵۲) ���� ���� �� ���� �� ���� ������ ��� : ������ ��� �� ����� �� ����� �� ���� �� ��� �����

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Ahmed bin Mohammed bin Saeed al-Kufi narrated from Ali bin al-Hasan bin (١٥٢) :Faddhal from His father that Abu al-Hasan Ali bin Musa ar-Ridha (a) said

The Imam carries definite characteristics . He is the most knowledgeable , the wisest , the most God-fearing , the most clement , the most courageous , the most openhanded , and the best worshipper . He is born circumcised and purified . He can see that which behind him in the same way as he sees that which is in front of him . He has no shadow . When he first falls on the earth �from his mother�s womb- , he falls on his palms reciting the two shahadas �creeds of Islam : I declare there is no god but Allah and Mohammed is the Messenger of Allah- loudly . He does not encounter wet dreams . His eyes may sleep but his heart never sleeps . He is .addressed from the heavens . The armor of the Prophet (s) fits him

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His urination and feces cannot be seen because Allah has ordered the earth to swallow that whichever is discharged from him . His smell is more fragrant than musk . He enjoys more authority over the believers than themselves . He is more compassionate with the believers than their fathers and mothers . He is the most modest for Allah , the best performer of Allah�s orders and the best abstinent from the matters that Allah forbids . His prayer is responded to the degree that if he invokes Allah against a rock , it will be rent asunder . He possesses the weapon of the Prophet (s) and the sword of Thulfeqar . He possesses a record that includes the names of his adherents and another record that includes the names of his enemies up to the Day of Resurrection . He also possesses al-Jami�a (the comprehensive) , which is a record of seventy-cubit long that contains all the requirements

. of people

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He also possesses the Major Cipher , which is written on skin of a goat , and the Minor Cipher , which is written on skin of a ram . They contain the whole body of sciences and information , including the rulings of the compensation of the defect that occurs due to the retaliation of a scratch and the rulings of one lash , half a lash , and one [third of a lash . Finally , the Imam possesses the Book of Fatima (a) . [٢٢۶

Abdul-Wahid bin Mohammed bin Abdous an-Nisapuri narrated to us from Ali bin (١٥٣) Mohammed bin Qutaiba from al-Fadhl bin Shathan that he heard Imam ar-Ridha (a) : saying

When the head of Imam al-Hussein (a) was carried to Syria , Yazid , the cursed , ordered to put a dining table on it . His companions and he sat to that table eating and drinking beer . When they finished , Yazid , the cursed , ordered to put the

. head in a washtub under his bed

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He then put a chessboard on the head and went on playing chess and reviling and mocking at al-Hussein , his father , and his grandfather (a) . When his companion gambled , he took the beer and drank it three times . He then poured the remainder . near the washtub

He who claims being one of our Shia should abstain from drinking beer and playing chess . Whenever your sight falls on beer or on chess , you should remember al-Hussein (a) and curse Yazid , his family , and the family of Ziyad . If you do it , Allah will [forgive your sins even if they are as many as the stars . [٢٢٧

Imam ar-Ridha (a) said : He who begins his day with good health , peace of mind , (١٥٤) . and availability of that day�s food is as if he is given the whole good of this world

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Imam ar-Ridha (a) said : Hearts are molded on cherishing those who treat them (۱۵۵)
[charitably and abhorring those who treat them nastily . [۲۲۹

Sa�d bin Tarif narrated from al-Asbagh bin Nubata that Amir ul-Mu'minin (a) (۱۵۶)
:said in one of his sermons

O people , listen to and understand my sayings , for the departure is imminent . I am the imam of the creation , [۲۳۰] the successor of the best of the creatures , the husband of the mistress of women of this umma , and the father of the immaculate progeny and the guide Imams . I am the brother , successor , guardian , vizier , acquaintance , choice , dear , and intimate friend of the Prophet (s) . I am the commander of the faithful believers , the leader of the white-forheaded honorables , .and the master of the (prophets�) successors

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To fight me is to fight against Allah , to make peace with me is to make peace with Allah , to obey me is to obey Allah , and to be loyal to me is to be loyal to Allah . My Shia are the disciples of Allah and my supporters are the supporters of Allah . I swear by Allah Who created me when I was nothing , the entrusted people among the companions of the Prophet (s) have certainly known that the perfidious party , the deviators , and the apostates[٢٣١] were cursed by the Ummi Prophet . Whoever [invents falsehood against Allah will certainly be lost . [٢٣٢

Amir ul-Mu'minin (a) related that the Prophet (s) prayed : �O Allah , have mercy (١٥٧) upon my successors . � He repeated the statement three times . Some asked : �O � ? Allah�s Messenger , who are your successors

The Prophet (s) said : �My successors are those who will come after me and relate [my hadith and Sunna . �[٢٣٣

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Al-Mu�alla bin Mohammed al-Basri narrated from Ja�far bin Salama from (١٥٨) Abdullah bin al-Hakam from His father from Saeed bin Jubair from Ibn Abbas that the :Prophet (s) said

Ali is certainly my representative and successor . His lady; the mistress of women of the world is my daughter . Al-Hasan and al-Hussein; the masters of the youth of Paradise are my sons . He whoever follows them is following me , whoever antagonizes them is antagonizing me , whoever makes an enmity with them is making an enmity with me , whoever turns away from them is turning away from me , and whoever honors them is honoring me . Allah will regard him whoever regards them , disregard him whoever disregards them , support him whoever helps them , and .disappoint him whoever disappoints them

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O Allah , like Your prophets and messengers who had momentous people and household , Ali and Fatima and al-Hassan and al-Hussein are my momentous people and household . O Allah , take away from

[them filth and purify them thoroughly . [۲۳۴

ENDNOTES

۱– ۲۵

۱. Referring to the series of relaters of this commandment , Sheikh as-Saduq records the following in his Al-Mashyakha : (About the commandment of the Prophet (s) for Amir ul-Mu'minin (a) that is narrated by Hemmad bin Amr and Anas bin Mohammed , I have narrated it from Mohammed bin Ali Shah in Marwalruth from Abu Hamid Ahmed bin Mohammed bin Ahmed bin al-Hussein from Abu Yazid Ahmed bin Khalid at-Tamimi from Mohammed bin Ahmed bin Salih at-Tamimi from his father Ahmed bin Salih at-Tamimi from Mohamed Bihar ul-Anwar; Hatem al-Qattan from Hemmad bin Amr from Ja�far bin Mohammed from his father from his grandfather from Ali bin Abi Talib , peace be upon him . I also narrated it from Mohammed bin Ali Shah from Abu Hamid from Abu Yazid from Mohammed bin Ahmed bin Salih at-Tamimi from his father from Anas bin Mohammed Abu Malik from his father from Ja�far bin Mohammed from his father from his grandfather from Ali bin Abi Talib (a) that the Prophet (s) said : O Ali , I command�)

۲. This means that such a person does not deserve to intercede for anybody or be interceded by anyone , for his omission of dedicating a one-third of his will to charity .

۳. In other way of narration , the word �obscene language� replaces the word �evildoing� .

۴. It is clearly evident that it is unlawful to tell untruths and that lying is reckoned as same as any other act of

disobedience to God . In case it is either to tell untruth or commit a matter that is more serious , it becomes obligatory to prefer the more serious matter , because reason judges the necessity of preferring the more serious matter in case of competition between two matters one of which should be preferred . When the salvation of a drowned person requires the omission of an obligatory matter , it is rational to omit the obligatory matter for the purpose of being able to live out the most important matter , which is saving a drowned person . Al-Kulayni related : Muawiya bin Yessar narrated that Imam As-Sadiq (a) said : The reformer is not liar.

۵. Except for drinking wines , the intention is conditional for gaining the reward of giving up any act of disobedience to God . Many narratives confirm this fact.

۶. This means that the drunken will suffer the same punishment that is decided for the idolaters . This is for the fact that the idolaters will be in Hell forever , while the drinkers of wines are punished as same as the committers of one of the grand sins.

۷. In al-Faqih and al-Bihar , this statement is recorded in the following form : �It is worthless to sit with him whom you do not benefit by his religion or world . �

۸. Qadariya , in Islam , are the adherents of the doctrine of free will .

۹. Refer to Men La Yahdhuruh ul-Faqih; ۳ : ۵۵۷

. H . ۴۹۱۴ and ۵۷۶۲ and al-Khissal; ۲ : ۵۲۰

This statement seems to be within the comment of the compiler . Probably , it is .۱۰ . (said by Amir ul-Mu'minin (a

The Prophet (s) intends to say that these three individuals carry such an aggressive .۱۱ spirit . It is not an encouragement to avoid treating them fairly . It is only an invitation . to treat them courteously and stand their harm

This means that you should treat your parents kindly even if this causes you to .۱۲ . walk a distance that takes two years

. �In al-Faqih and al-Bihar , �act of disobedience� replaces �misfortune .۱۳

. �(In al-Faqih , �misfortune� replaces �acts of disobedience (to God .۱۴

Public bathrooms� replaces �collections� in other reference books that refer� .۱۵ . to this narration

Refer to Jami ul-Akhbar; ۱۷۷ , Oddat ud-Da�ee; ۱۱۱ , al-Odad ul-Qawiyya; ۱۵۰ , .۱۶ Mekarim ul-Akhlaq; ۴۳۹ , Keshf ul-Ghumma; ۲ : ۱۸۳ , and Bihar ul-Anwar; ۷۷ : ۵۴ H . ۳ and . ۷۸ : ۲۰۳ H . ۴۰

There is a village called �Kura� which is a place between Mecca and al-Medina .۱۷ and about eight miles away from Osfan . Accordingly , the Prophet (s) might have meant : �If I am invited to the village of Kura� , I will answer despite its remoteness .

These are three areas near Mecca . Many narratives confirmed that these places .۱۸ . were sunk down

. �In al-Faqih and al-Bihar , the word �spadix� replaces the word �treasure .۱۹

This is an .۲۰

indication to God�s saying : �Your Lord will raise you to a highly Praiseworthy Position . � (۱۷ : ۹۷).

۲۱. The two slain men are Ishmael the prophet and Abdullah; the Prophet�s father.

۲۲. This is an indication to God�s saying : �(Abraham prayed) � And ordain for me a goodly mention among posterity . � (۲۶ : ۸۴).

۲۳. The Verse of Kursi is chapter ۲۵۵ of Sura of al-Baqara (۲).

۲۴. To drink it , � means to recite the Verse on a cup of water , then drink that � water.

۲۵. Sheikh As-Saduq , in his al-Faqih , relates the following narrative : Eban bin Othman reported : Imam As-Sadiq (a) asked Ibrahim As-Sayqal : �Do you know to whom the Prophet (s) referred in his saying �in the sermon of the Farewell Pilgrimage- �masters ? �� �No , � answered Ibrahim , �I do not know . � The Imam (a) answered : ��Masters� stands from the Prophet�s family. �

۲۶- ۴۸

۲۶. About the commandments of the Prophet (s) for Imam Ali (a) , they are recorded in As-Saduq�s Men La Yahdhuruh ul-Faqih; ۴ : ۳۵۲-۳۷۵ H . ۵۷۶۲ . Al-Majlisi , in his Bihar ul-Anwar; ۲۷ : ۲ H . ۵ , ۴۰ : ۳۶ H . ۷۰ , and ۷۷ : ۴۶ H . ۳ (quoted from Mekarim ul-Akhlaq; ۴۴۵) refers to some of these commandments.

۲۷. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱ : ۱۷۰ H . ۲۲۴ ,

. al-Amali; ۳۷۷ , Bihar ul-Anwar; ۷۷ : ۶۲ H . ۳ and ۸۱ : ۱۸۵ H . ۳۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۲۸ Alikhtisas; ۳۴۲ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , Mekarim ul-Akhlaq; ۴۴۵ , Bihar ul-Anwar; . ۷۷ : ۶۲ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۵ H . ۵۷۶۲ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۲۹ Alikhtisas; ۳۴۲ , Mekarim ul-Akhlaq; ۴۴۵ , Az-Zuhd; ۶ H . ۸ , Keshf ur-Rayba; ۴۱ , Bihar ul- . Anwar; ۷۷ : ۶۲ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۳ , al-Khissal; ۱۸۲ H . ۲۴۹ , . ۳۰ Alikhtisas; ۳۴۲ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , Ibn Shahrashoub�s al-Manaqib; ۳ : ۲۵۷ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Tuhaf ul-Uqoul; ۳۸۰ , Tanbih ul-Khawattir; ۲ : ۲۲۹ , Irshad ul- . Quloub; ۷۳ , Awali ul-La�aali; ۱ : ۱۴۱ H . ۵۵ and ۳۶۸ H . ۶ , Bihar ul-Anwar; ۷۱ : ۳۷۹ H . ۱۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۴ , As-Saduq�s al-Amali; ۴۷۸ H . ۱ .۳۱ , Qurb ul-Isnad; ۱۶ , al-Khissal; ۱۸۲ H . ۲۴۹ , Alikhtisas; ۲۳۴ and ۳۴۲ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , Irshad ul-Quloub; ۷۳ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Mishkat ul-Anwar; ۲۸۲ , Ibn Abi . al-Hadid�s Sharhu Nahj ul-Balagha; ۱۲ : ۳۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ .۳۲

H . ۵۷۶۵ , As-Saduq�s al-Amali; ۴۷۸ H . ۱ , Alikhtisas; ۲۳۴ , al-Qummi�s Tafsir; ۱ : ۳۷۶ : . ۲۹۱ , Irshad ul-Quloub; ۷۳ , Kenz ul-Fawa�id; ۱ : ۲۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۶ , al-Khissal; ۱۱۱ H . ۸۳ , . ۳۳ Alikhtisas; ۳۴۲ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , Irshad ul-Quloub; ۷۳ , Mishkat ul-Anwar; . ۱۲۰ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۷۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۷ , As-Saduq�s al-Amali; ۴۱۷ H . ۱ .۳۴ , Alikhtisas; ۳۴۲ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul- . Anwar; ۷۰ : ۱۷۳ H . ۲۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۸ , Alikhtisas; ۳۴۲ , al-Qummi�s .۳۵ . Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۶۹ , Alikhtisas; ۳۴۲ , al-Qummi�s .۳۶ Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ (in which the . word �desertion� replaces �lamentation� .) and ۷۷ : ۱۳۵ H۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۰ , Alikhtisas; ۳۴۲ , al-Qummi�s .۳۷ : Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷

. H . ۴۳ ۱۳۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۱ , Alikhtisas; ۳۴۲ , al-Qummi�s .۳۸ . Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۲ , Alikhtisas; ۳۴۲ , al-Qummi�s .۳۹ . Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۳ , al-Qummi�s Tafsir; ۱ : ۲۹۱ , .۴۰ Kenz ul-Fawa�id; ۱ : ۲۱۶ , Ibn Abi al-Hadid�s Nahj ul-Balagha; ۱۸ : ۱۹۹ , Irshad ul-Quloub; ۷۲ , Jami� ul-Akhbar; ۱۵۸ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , ۷۷ : ۱۳۵ H . ۴۳ , and ۱۰۳ : . ۲۴۹ H . ۳۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۶ H . ۵۷۷۴ , Alikhtisas; ۳۴۲ , al-Qummi�s .۴۱ Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Irshad ul-Quloub; ۷۳ , Awali il-La�aali; ۱ : ۲۹۱ . H ۱۵۳ , Bihar ul-Anwar; ۲۱ : ۲۱۱ H . ۲ , and ۷۷ : ۱۳۵ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۷۵ , Alikhtisas; ۳۴۲ , al-Qummi�s .۴۲ Tafsir; ۱ : ۲۹۱ , Kenz ul-Fawa�id; ۱ : ۲۱۶ , Irshad ul-Quloub; ۷۳ , Jami ul-Akhbar; ۱۵۸ , ;and Bihar ul-Anwar

. H . ٢ , ٧٧ : ١٣٥ H ۴٣ , and ١٠٣ : ١٢٠ H ٢٨ ٢١١ : ٢١

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٧ H . ۵٧٧۶ , As-Saduq�s al-Amali; ۴٨٧ H . ١ .۴٣ , al-Khissal; ۶٢١ , Alikhtisas; ٣۴٢ , al-Qummi�s Tafsir; ١ : ٢٩١ , Tanbih ul-Khawattir; ٢ : ٩٢ . , Bihar ul-Anwar; ٢١ : ٢١١ H . ٢ and ٧٧ : ١٣۵ H ۴٣

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٧ H . ۵٧٧٧ , As-Saduq�s al-Amali; ۴٨٧ H ١ .۴۴ and p . ۵٠٣ H . ١ , al-Khissal; ۶٢١ , Alikhtisas; ٣۴٢ , al-Qummi�s Tafsir; ١ : ٢٩١ , Ibn Abi al-Hadid�s Nahj ul-Balagha; ٢ : ٢٢۶ , ۶ : ٣۵٣ , ١٠ : ١٢١ , ١٢ : ١٣ , ١٧ : ١۴ , and ٢٠ : ٢٨٩ , Tanbih ul-Khawattir; ٢ : ۴٧ and p . ٢١١ , Awali il-La�aali; ١ : ٢٩۶ H . ١٩۶ , Irshad ul-Quloub; ٧٣ , . Tuhaf ul-Uqoul; p . ٨٨ , ١٠٠ , and ٢۴٩ , Bihar ul-Anwar; ٧١ : ٣٢۴ H . ١٣ and ٧٧ : ١٣٨ H ۴٩

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٧ H . ۵٧٧٨ , As-Saduq�s al-Amali; ۴٨٧ H . ١ .۴۵ , At-Tawhid; ٣۵۶ H . ٣ , Alikhtisas; ٣۴٢ , al-Qummi�s Tafsir; ١ : ٢٢٧ and ٢٩١ , Mutashabah ul-Qur�aan; ١ : ١٧٩ , Awali il-La�aali; ١ : ٣۵ H . ١٩ , Ibn Kenz ul-Fawa�id; ١ : ٢١۶ , Az-, Zuhd; ١۴ H . ٢٨

Bihar ul-Anwar; ۵ : ۱۵۳ H. ۱ p. ۱۵۷ H. ۱۰ and ۷۷ : ۱۱۷ H. ۸.

۴۶. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۷۹, Alikhtisas; ۳۴۲, al-Qummi�s Tafsir; ۱ : ۲۹۱, Bihar ul-Anwar; ۷۷ : ۱۳۵ H. ۴۳.

۴۷. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۸۰, Alikhtisas; ۳۴۲, Bihar ul-Anwar; ۷۷ : ۱۳۵ H. ۴۷.

۴۸. Refer to al-Mahaasin; ۱۰۲ H. ۷۷, Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۸۱, Thawab ul-A�maal; ۲۴۰, Alikhtisas; ۳۴۲, Fiqh ul-Qur�aan; ۱ : ۲۸۳, Tanbih ul-Khawattir; ۲ : ۶۵ and ۲۰۹, Kenz ul-Fawa�id; ۱ : ۲۱۶, Mekarim ul-Akhlaq; ۴۶۹, A�lam ud-Din; ۱۴۸ and ۲۰۱, Jami ul-Akhbar; ۱۶۰, Az-Zuhd; ۱۱ H. ۲۳, Munyat ul-Mureed; ۳۲۸, Bihar ul-Anwar; ۷۵ : ۱۶۰ H. ۳۳.

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۴۹. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۸۲, Kenz ul-Fawa�id; ۱ : ۲۱۶, Bihar ul-Anwar; ۲۱ : ۲۱۲ H. ۲ and ۷۷ : ۱۳۵ H. ۴۳.

۵۰. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۸۳, Alikhtisas; ۳۴۲, al-Qummi�s Tafsir; ۱ : ۲۸۸, Kenz ul-Fawa�id; ۱ : ۲۱۶, Bihar ul-Anwar; ۲۱ : ۲۱۲ H. ۲ and ۷۷ : ۱۳۵ H. ۴۳.

۵۱. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H. ۵۷۸۴, al-Irshad; ۱ : ۱۴۳,

Ibn Shahrashoub�s al-Manaqib; ۱ : ۲۱۱ , Keshf ul-Ghumma; ۱ : ۲۲۳ , al-Qummi�s Tafsir; ۱ : ۲۸۸ , A�lam ul-Wara; ۱۱۵ , Ar-Rawandi�s Qassas ul-Anbiyaa; ۳۵۰ H . ۴۲۵ , . Bihar ul-Anwar; ۲۱ : ۱۵۱ H . ۱ , p . ۱۵۷ H . ۶ and ۳۳ : ۴۴۵ H . ۶۵۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۷ H . ۵۷۸۵ , Ilal ash-Sharaayi�; ۴۹ , .۵۲ Alikhtisas; ۳۴۵ , Awali il-La�aali; ۱ : ۲۲۸ H . ۱۲۲ , al-Kharaij wal-Jara�ih; ۱۴۹ , Nahj ul- . Haqq; ۵۲۰ , Bihar ul-Anwar; ۲۰ : ۷۹ H . ۱۶ and ۷۶ : ۳۶۲ H . ۶۷

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۸۶ .۵۳

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۸۷ .۵۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۸۸ , Ibn Abi al-Hadid�s Nahj ul- .۵۵ . Balagha; ۷ : ۲۲۰ and ۲۵۳ and ۱۱ : ۱۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۸۹ , al-Khissal; ۳۹۴ H . ۹۸ , Uyounu .۵۶ Akhbar ir-Ridha; ۱ : ۳۴ H . ۷۳ , Sahifat ur-Ridha : ۵۱ H . ۴۸ , Bihar ul-Anwar; ۵۹ : ۳۵ H . ۳ ۴۷ . H . ۵ and ۱۰۳ : ۴۱ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۸۹ , At-Tousi�s al-Amali; ۲ : ۷ , .۵۷ Tanbih ul-Khawattir; ۲ : ۶۵ and ۷۰ , Mekarim ul-Akhlaq; ۴۶۹ , A�lam ud-Din; ۲۰۲ and ۲۰۹

Ma�dan ul-Jawhar; ۳۳ , Bihar ul-Anwar; ۷۵ : ۴۶۵ H . ۷ ۴۶۷ H . ۱۶ . The narration , as , recorded by al-Majlisi in his Bihar ul-Anwar (and quoted from At-Tousi�s al-Amali) is as follows : Jabir bin Abdillah : The Prophet (s) said : Sessions should be kept secret except those in which a respected soul is killed illegally , a chaste honor is violated . illegally , and an ill-gotten estate is seized illegally

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۱ , Mekarim ul-Akhlaq; ۴۶۹ , Bihar .۵۸ ul-Anwar; ۷۶ : ۲۷۳ H . ۳۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۲ , Thawab ul-A�maal; ۲۷۵ , .۵۹ . Tanbih ul-Khawattir; ۱ : ۵۳ , Bihar ul-Anwar; ۷۵ : ۲۷۵ H . ۱۰ and ۱۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۳ , Alikhtisas; ۲۱۹ , Fiqh ul- .۶۰ Qur�aan ۱ : ۲۳۸ , and ۲ : ۱۰۱ , Awali il-La�aali; ۱ : ۱۴۱ H . ۵۵ p . ۳۶۸ H . ۶۹ , Tuhaf ul-Uqoul; . ۳۴۸ ۳۸۰ , Bihar ul-Anwar; ۴۷ : ۲۳۴ H . ۲۲ ۱۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۳ , Waq�atu Siffeen; ۱۷۰ , al- .۶۱ Irshad; ۱ : ۱۶۳ , Ibn Shahrashoub�s al-Manaqib; ۴ : ۳۱ , Keshf ul-Ghumma; ۱ : ۲۳۱ , Irshad ul-Quloub; ۲۴۶ , As-Sirat ul-Mustaqeem; ۱ : ۱۵۰ , Mutashabah ul-Qur�aan; ۱ : ;۲۲۶ , Ibn Abi al-Hadid�s Sharhu Nahj il-Balagha

and ۱۷ : ۱۷ , Bihar ul-Anwar; ۲۰ : ۲۰۷ , p . ۲۴۶ H . ۱۱ ۱۰۰ : ۴۲ H . , ۲۳ : ۱۶ , ۳۲ : ۱۵ , ۱۳۱ : ۶ , ۳۲۵ : ۳ ۵۳ . As a comment on this hadith , al-Majlisi , in his An-Nihaya; ۲ : ۱۴ , says : This hadith has many meanings . It may mean that a fighter will be finally terminated if he is trapped by a single trickery . This is , however , the most accurate meaning . It may also mean that war is misleading . Finally , it may mean that war promise men of good . return but it is not faithful

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۵ , al-Khissal; ۶۱۸ , Tuhaf ul- .۶۲ . Uqoul; ۱۰۸ , Bihar ul-Anwar; ۷۴ : ۲۳۳ H . ۲۹

This is a famous Arabic expression , which means �he dies a natural death . � It is .۶۳ mentioned here for the handsome rhetorical feature that the expression draws . . Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۸ H . ۵۷۹۷ , Bisharat ul-Mustafa; ۲۶۵ , .۶۴ Jami� ul-Akhbar; ۹۳ , Mishkat ul-Anwar; ۱۷۴ , Rawdhat ul-Wa�idheen; ۴۶۹ , Ibn Abi . al-Hadid�s Sharhu Nahj il-Balagha; ۴ : ۱۲۷ and ۱۳ : ۳۱۶ , Bihar ul-Anwar; ۷۱ : ۲۸۶ H . ۴۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H .۶۵

Tuhaf ul-Uqoul; ۳۶۸ , Bihar ul-Anwar; ۶۱ : ۶۵ H . ۵۱ and ۷۸ : ۲۵۱ H . ۱۰۸ , ۵۷۹۸ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۷۹۸ , Ilal ush-Sharayi�; ۵۴۸ H . ۴ , .۶۶ al-Ayyashi�s Tafsir; ۲ : ۲۴۴ H . ۲۶ , Ibn Abi al-Hadid�s Sharhu Nahj il-Balagha; ۱۹ : ۲۱۷ , . Bihar ul-Anwar; ۱۲ : ۱۷۴ H . ۱ and ۲۲ : ۱۰۶ H . ۱۰۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۸۰۰ , Me�aani al-Akhbar; ۴۰۹ H . ۹۲ , .۶۷ . Tanbih ul-Khawattir; ۲ : ۲۵۶۶ , Bihar ul-Anwar; ۷۱ : ۳۳۵ H . ۱۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۸۰۱ , As-Saduq�s al-Amali; ۴۲۲ H . ۱ .۶۸ , al-Khissal; ۱۲۴ H . ۱۱۹ , Me�aani al-Akhbar; ۲۶۴ H . ۱ , Thawab ul-A�maal; ۲۲۶ , al-Mufid�s al-Amali; ۹۸ H . ۸ , Tanbih ul-Khawattir; ۲ : ۲۵۶ , al-Wasila; ۳۴۹ , Bihar ul-. Anwar; ۱۰۴ : ۲۰۹ H . ۱۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۸۰۲ , Tuhaf ul-Uqoul; ۴۹ , Ghurar ul- .۶۹ . Hikam wa Durar ul-Kelim; ۴۵۷ H . ۱۰۴۵۲ , Bihar ul-Anwar; ۷۵ : ۲۷۵ H . ۱۱ and ۱۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۷۹ H . ۵۸۰۳ , al-Khissal; ۱۱۰ H . ۸۱ , Thawab .۷۰ ul-A�maal; ۱۶۶ , al-Mahaasin; ۲۹۲ H . ۴۴۷ , al-Mufid�s al-Amali; ۶۷ H . ۱ and ۲۷۸ H . ۴ , Alikhtisas; ۲۲۸

Keshf ul-Ghumma; ٢ : ١١٨ , Az-Zuhd; ٨ H . ١٣ , Bihar ul-Anwar; ١٢ : ١٥٠ H . ٣٠ , ٧٢ : ١٩٥ H . ,
. ١٨ , and ٧٥ : ٤٧ H . ۶

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Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٩ H . ٥٨٠۴ , Qurb ul-Isnad; ١٢۴ , . ٧١
Da�aayim ul-Islam; ٢ : ۴۴ H . ١٠۶ , p . ٥۴ H . ١۴٣ ٣١١ H . ١١٧٥ , Awali il-La�aali; ٢ : ٢٥٧ H . ٧ ,
. Bihar ul-Anwar; ٢ : ٢٧٧ H . ٣٠

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٩ H . ٥٨٠٥ , Mutashabah ul-Qur�aan; ٢ : .٧٢
. ٢٣ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ٧ : ٣٩ , Bihar ul-Anwar; ٧٩ : ٢٩٠ H . ٥

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٩ H . ٥٨٠۶ , Ibn Abi al-Hadid�s Sharhu .٧٣
. Nahj ul-Balagha; ١٧ : ١١٧ , Bihar ul-Anwar; ٧٧ : ١۶٩ H . ۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٧٩ H . ٥٨٠٧ , al-Khissal; ۶٠٧ , Uyounu .٧۴
Akhbar ir-Ridha; ١ : ١٢۴ H . ١ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ١٩ : ٢١٣ ,
. Awali il-La�aali; ١ : ٣٨ H . ٣٠ , As-Sawarim ul-Muhriqa; ٣١ , Bihar ul-Anwar; ٧٩ : ١٩٥ H . ۶

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ٥٨٠٨ .٧٥

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ٥٨٠٩ , al-Khissal; ۶٠٧ , Rawdhat ul- .٧۶
, Wa�idheen; ٣۶٨

. Awali ul-La�aali; ۱ : ۱۶۲ H . ۱۵۸ , Keshf ur-Rayba; ۸۱ H . ۴ , Bihar ul-Anwar; ۷۵ : ۱۸۹ H . ۱۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۰ , Ibn Shahrashoub�s al- .۷۷ Manaqib; ۳ : ۳۸۴ ۴ : ۲۵ , Tanbih ul-Khawattir; ۱ : ۱۱۳ , Rawdhat ul-Wa�idheen; ۳۶۹ , Awali il-La�aali; ۱ : ۸۹ H . ۲۳ , al-Umda; ۴۰۱ H . ۸۱۹ , Bihar ul-Anwar; ۲۲ : ۱۵۱ H . ۱ ۸۲ : ۷۶ H . .۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۱ , Uyounu Akhbar ir-Ridha; ۱ : ۱۳۷ .۷۸ , Tuhaf ul-Uqoul; ۵۵ , Awali il-La�aali; ۱ : ۲۹۲ H . ۱۶۸ , Bihar ul-Anwar; ۸ : ۳۴ H . ۵ ۷۷ : ۱۶۱ H . . ۱-۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۲ , al-Khissal; ۲۱۱ H . ۳۵ , Keshf ul- .۷۹ Ghumma; ۱ : ۴۱۸ , As-Sirat ul-Mustaqeem; ۳ : ۴۵ , Tanbih ul-Khawattir; ۱ : ۳۸ , Alihtijaj; ۲۹۷ , Tuhaf ul-Uqoul; ۳۰ , Fiqh ur-Ridha; ۲۶۲ , Mesaa�ilu Ali bin Ja'far; ۱۱۰ q . ۲۴ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱ : ۱۲۶ , ۵ : ۳۵ , and ۱۵ : ۱۷۷ , Awali il-La�aali; ۲ : ۱۳۲ . H . ۳۵۹ , Bihar ul-Anwar; ۳۳ : ۲۱۱ H . ۴۹۲ ۱۰۴ : ۶۴ H . ۱۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۳ , al-Khissal; ۱۳۴ .۸۰

H . ۱۴۵ , Alikhtisas; ۲۴۰ , Tafsir of Imam al-Askari; ۳۶۳ H . ۲۵۲ , Bisharat ul-Mustafa; ۱۳۷ , al-Ja�fariyat; ۱۷۱ , Awali il-La�aali; ۱ : ۳۷۶ H . ۱۰۱ , Bihar ul-Anwar; ۷۵ : ۱۸ H . ۵ ۹۶ : ۱۷۵ H . . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۴ , Keshf ul-Ghumma; ۱ : ۱۴۵ , Ibn .۸۱ . Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۱ : ۷۸ , ۱۶ : ۱۱۷ , and ۱۸ : ۳۹۲

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۵ , Bihar ul-Anwar; ۷۱ : ۴۴ H . ۴۷ .۸۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۶ , Awali il-La�aali; ۳ : ۴۸۴ H . ۳ , .۸۳ . Wassail ush-Shi�a; ۲۵ : ۴۴۱ H . ۳۲۳۰۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۷ , As-Saduq�s al-Amali; ۹۳ H . ۴ , .۸۴ Uyounu Akhbar ir-Ridha; ۱ : ۲۹۵ H . ۳۵ , Fadhaa�il ul-Ash�hur ith-Thalatha; ۷۷ : H . ۶۱ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۹ : ۲۱۰ , al-Iqbal; ۲ , Tanbih ul-Khawattir; ۱ : ۳ ۱۱۰ , al-Ja�fariyat; ۵۷ , Ar-Rawandi�s An-Nawadir; ۳ , Bihar ul-Anwar; ۷ : ۱۸۳ H . . ۲۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۰ H . ۵۸۱۸ , As-Saduq�s al-Amali; ۱۴۵ H . .۸۵ ۱۶ , Ilal ash-Sharaayi�; ۴۲۶ H . ۷ , Mutashabah ul-Qur�aan; ۱ : ۸ , A�lam ud-Din; ۴۴۰ , Jami� ul-Akhbar; ۱۷۱

. Bihar ul-Anwar; ٧۴ : ۴١٠ H . ١۶ ,

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ۵٨١٩ .٨۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ۵٨٢٠ , Ibn Abi al-Hadid�s Sharhu .٨٧ Nahj ul-Balagha; ٢٠ : ٣٣٨ , Awali il-La�aali; ١ : ١٠٢ H . ٢٨ , Mekarim ul-Akhlaq; ٢۶۶ , al-Ja�fariyat; ١٧٠ , Ar-Rawandi�s Ad-Da�awat; ٢٩۵ H . ۵٩ , Bihar ul-Anwar; ٩۶ : ٣١٧ H . ٩ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ۵٨٢١ , Ibn Abi al-Hadid�s Sharhu .٨٨ . Nahj ul-Balagha; ۶ : ٣٧٠ , Mishkat ul-Anwar; ٢۶٠ , Bihar ul-Anwar; ۶١ : ۶۵ H . ۵١

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨٠ H . ۵٨٢٢ , Bihar ul-Anwar; ۶۶ : ۴٠٧ H . ١ .٨٩

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨١ H . ۵٨٢٣ , As-Saduq�s al-Amali; ۴٢۶ , .٩٠ Tanbih ul-Khawattir; ٢ : ٢۵٩ , Mekarim ul-Akhlaq; ۴٢٨ , Ibn Abi al-Hadid�s Sharhu Nahj . ul-Balagha; ١١ : ١٠٣ and ١٧ : ۴۵ , Bihar ul-Anwar; ٧٣ : ٢٩۴ H . ١ and ٧۶ : ٣٣١ H . ١

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٨١ H . ۵٨٢۴ , al-Khissal; ۶٢١ , At-Tawhid : ۶٨ .٩١ H . ٢۴ , Qurb ul-Isnad; ۵۶ , Keshf ul-Ghumma; ٢ : ١٨۴ ٢٠٧ , Tuhaf ul-Uqoul; ۶٠ ١١٠ , Al-Ja�fariyat; ۵٧ , al-Odad ul-Qawiyya; ١۵٠ , Oddat ud-Da�ee; ۶٩ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ١١ : ١٠٣ and

. Bihar ul-Anwar; ۷۸ : ۶۰ H . ۱۸۳ and ۹۶ : ۱۱۸ H . ۱۴ , ۲۲ , ۲۵ , ۶۶ ۶۸ , ۴۵ : ۱۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۵ , Mohaj ud-Da�awat; ۲۱۷ , .۹۲
. Bihar ul-Anwar; ۴۸ : ۱۵۰ H . ۲۵ and ۹۴ : ۳۱۸ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۶ , Tuhaf ul-Uqoul; ۳۷ , Falah us- .۹۳
. Sa�il; ۱۱۱ , Bihar ul-Anwar; ۷۷ : ۱۴۲ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۷ , Keshf ul-Ghumma; ۲ : ۲۰۷ , al- .۹۴
Ja�fariyat; ۵۵ , Ar-Rawandi�s An-Nawadir; ۳ , Awali ul-La�aali; ۳ : ۱۱۳ H . ۱ , Bihar ul-
. Anwar; ۷۸ : ۲۰۹ H . ۷۹ and ۹۶ : ۱۲۱ H . ۶۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۸ , Mekarim ul-Akhlaq; ۴۴۲ , As- .۹۵
. Sirat ul-Mustaqeem; ۳ : ۲۸۲ , Bihar ul-Anwar; ۷۷ : ۵۹ H . ۳ and ۹۶ : ۱۴۷ H . ۲۴

۹۶-۱۲۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۲۹ , al-Khissal; ۱ : ۳۱۴ , Bihar ul- .۹۶
. Anwar; ۷۷ : ۱۶۹ H . ۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۳۰ , Wassail ush-Shi�a; ۱۲ : ۱۷۰ .۹۷
. �۱۱۲� H . ۱۵۹۸۷

In some other reference books , this word is changed into �gift� . In others , it is .۹۸
, �changed into �good mien

. which seems to be the most appropriate

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۳۱ , Wassail ush-Shi�a; ۱۹ : ۲۴۱ .۹۹ . �۷� H . ۲۴۵۰۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۱ H . ۵۸۳۲ , As-Saduq�s al-Amali; ۳۶۸ H . .۱۰۰ ۱ , al-Khissal; ۱۳۹ , H . ۱۵۸ , Uyounu Akhbar ir-Ridha; ۱ : ۱۲۴ H . ۱ , al-Manaqib; Ibn Shahrashoub , ۱۱۱ , Keshf ul-Ghumma; ۱ : ۲۶۳ , Da�aayim ul-Islam; ۱ : ۳۵۰ , Tanbih ul-Khawattir; ۱ : ۵۱ , Khassa�is ul-A�imma; ۱۰۹ , Mekarim ul-Akhlaq; ۴۱۹ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۵ : ۱۱۲ , ۱۶ : ۱۵۸ ۱۸ : ۳۸۹ , Wassail ush-Shi�a; ۱۹ : ۲۴۱ . �۷� H . ۲۴۵۰۲ , Bihar ul-Anwar; ۷۴ : ۸۵۵ H . ۹۸ and ۹۲ : ۱۷۹ H . ۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۲ H . ۵۸۳۳ , As-Saduq�s al-Amali; ۳۲۱-۲ .۱۰۱ . H . ۴ , Bihar ul-Anwar; ۷۷ : ۳۷۱ H . ۱ and ۷۹ : ۳۰۱ H . ۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۸۲ H . ۵۸۳۳ , al-Amali; Sheikh As-Saduq ۳۲۲ .۱۰۲ , H . ۴ , Me�aani al-Akhbar; ۱۹۷ H . ۴ , al-Amali; At-Tusi ۴۳۴ , H . ۹۴۷ , al-Ghayat; ۶۶ , . Tanbih ul-Khawattir; ۲ : ۱۷۳ , Bihar ul-Anwar; ۷۷ : ۳۷۶ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۱ H . ۵۸۳۴ , A�lam ud-Din; ۴۸۶ , Tanbih .۱۰۳ ul-Khawattir; ۲

Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۶ : ۹۶ ۱۹ : ۳۰۱ , Bihar ul-Anwar; ۷۳ : , ۳۹ :
. ۱۶۰ H . ۷ , Wassail ush-Shi�a; ۱۷ : ۶۱ �۱۹� H . ۲۱۹۸۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۲ H . ۵۸۳۶ , As-Saduq�s al-Amali; ۷ H . ۵ , .۱۰۴
al-Khissal; ۴۵۰ H . ۵۵ , At-Tawhid; ۳۶۷ H . ۲۱ , Rawdhat ul-Wa�idheen; ۴۴۱ , Bihar ul-
. Anwar; ۷۸ : ۱۹۰ H . ۱ and ۱۰۳ : ۲۷ H . ۴۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۴ H . ۵۸۳۷ , As-Saduq�s al-Amali; ۱۲ H . ۸ .۱۰۵
, al-Khissal; ۸۶ H . ۱۸ , Tuhaf ul-Uqoul; ۳۶۷ , Rawdhat ul-Wa�idheen; ۸ , Bihar ul-
. Anwar; ۲ : ۱۴ H . ۱ and ۷۴ : ۴۰۵ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۴ H . ۵۸۳۸ , al-Khissal; ۲۷۱ H . ۱۰ , Tuhaf .۱۰۶
ul-Uqoul; ۴۵۰ , Bihar ul-Anwar; ۷۲ : ۱۹۳ H . ۱۳ , ۷۳ : ۲۵۲ H . ۱۲ , ۷۳ : ۳۳ H . ۱۷ , ۷۵ : ۳۰۰ H . ۷ , ۷۵ :
. ۱۳۸ H . ۱۳ and ۷۸ : ۱۹۴ H . ۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۴ H . ۵۸۳۹ , As-Saduq�s al-Amali; ۱۲ H . ۹ .۱۰۷
, Alikhtisas; ۲۲۵ , A�lam ud-Din; ۲۹۴ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۶ :
۳۳۸ and ۱۱ : ۲۱۸ , Rawdhat ul-Wa�idheen; ۳۷۶ , Awali ul-La�aali; ۲ : ۷۴

H . ١٩٧ and ۴ : ٨٠ H . ٧٨ , Mishkat ul-Anwar; ٢١١ , Bihar ul-Anwar; ٧١ : ٣٨٣ H . ١٩ , ٧١ : ٣٨۴ H . ٨ . ٧٧ : ١٧۵ H . ٣ , ٧٧ : ١۶٨ H . ٢۶ , ٧۴ : ١۶٩ H . ٢٢ .

١٠٨. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩۶ H . ۵٨۴٠ , As-Saduq�s al-Amali; ٢٧-٨ H . ۴ , Me�aani al-Akhbar; ١٩۵ H . ١ , Mustatrafat us-Saraa�ir; ۶٣٢ , Bihar ul-Anwar; ٧٢ : ٢٩٧ H . ٧ and ٧٧ : ١١٣ H . ٢ .

١٠٩. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩۶ H . ۵٨۴١ , As-Saduq�s al-Amali; ٣٢ H . ۴ , Rawdhat ul-Wa�idheen; ٣٧٠ , Bihar ul-Anwar; ۵ : ٣٢٧ H . ٢١ and ٧١ : ٢٧۶ H . ۴ . .

١١٠. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩۶ H . ۵٨۴٢ , al-Khissal; ١۵ H . ۵٣ (In this book , the word �believer� replaces �Muslim�) , Thawab ul-A�maal; ١٧٨ , Alikhtisas; ٢٣٢ , Rawdhat ul-Wa�idheen; ۴۶٧ , Mishkat ul-Anwar; ١٧٣ , Bihar ul-Anwar; ۵ : ٣٢٧ H . ٢٢ , ٧١ : ٢٩٨ H . ۵٢ , and ٧١ : ٣٠٧ H . ٨۵ .

١١١. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩۶ H . ۵٨۴٣ , Alikhtisas; ٢٣٢ , Bihar ul-Anwar; ٧١ : ٢٨٨ H . ۵٠ , and ٧١ : ٢٣٩ H . ۶۴ .

١١٢. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩۶ H . ۵٨۴۴ , Wassail ush-Shi�a; ١٢

. H . ۱۶۰۳۲ �۱۱۷� ۱۸۴ :

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۵ , As-Saduq�s al-Amali; ۳۸ H . ۶ .۱۱۳ , al-Khissal; ۱۲۰ H . ۱۳۳ , Thawab ul-A�maal; ۲۱۶ , Tanbih ul-Khawattir; ۲ : ۱۶۳ , Bihar ul-Anwar; ۷۱ : ۱۸۱ H . ۳۶ , ۷۷ : ۳۸۱ H . ۲ and ۱۰۳ : ۴۲۹ H . ۵۰ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۶ , As-Saduq�s al-Amali; ۵۵ H . ۸ .۱۱۴ , Rawdhat ul-Wa�idheen; ۴۷۵ , Bihar ul-Anwar; ۶۹ : ۴۰۰ H . ۹۵ , ۷۱ : ۱۷۱ H . ۲ and ۷۷ : ۱۱۵ H . ۳ . .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۷ , As-Saduq�s al-Amali; ۷۴ H . ۷ .۱۱۵ , Ilal ash-Sharaayi�; ۵۵۵۸ H . ۱ , Rawdhat ul-Wa�idheen; ۲۹۶ , Bihar ul-Anwar; ۲۲ : ۲۷۲ H . ۱۶ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۶ H . ۵۸۴۸ , As-Saduq�s al-Amali; ۹۰ H . ۱ .۱۱۶ , Bihar ul-Anwar; ۵ : ۱۹۸ H . ۱۶ . .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۷ H . ۵۸۴۹ , As-Saduq�s al-Amali; ۹۵ H . ۲ .۱۱۷ , Falah us-Sa�il; ۲۱۵ , Muhasabat un-Nafs; ۱۴ , Rawdhat ul-Wa�idheen; ۳۹۳ , Bihar ul-Anwar; ۷۱ : ۱۸۱ H . ۳۵ and ۷۷ : ۳۸۱ H . ۳ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۰ , As-Saduq�s al-Amali; ۳۲ H . ۲ .۱۱۸ , al-Khissal; ۳۵۱ H . ۲۷

Ar-Rawandi�s Ad-Da�awat; ۲۲۲ H . ۶۱۰ , Rawdhat ul-Wa�idheen; ۲۹۲ , Bihar ul- ,
. Anwar; ۷۴ : ۲۲۲ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۱ , As-Saduq�s al-Amali; ۴۱ H . ۵ .۱۱۹
and ۳۶۱ H . ۱۳ , al-Khissal; ۲۷ H . ۹۶ , Sifat ush-Shi�a; H . ۵۸ , Mishkat ul-Anwar; ۳۸۱ ,
. Bihar ul-Anwar; ۷۵ : ۳۲۰ H . ۴۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۲ , As-Saduq�s al-Amali; ۸۸ H . ۵ .۱۲۰
. , al-Khissal; ۲۰ H . ۷۱ , Bihar ul-Anwar; ۷۱ : ۴۰۸ H . ۲۲ , ۷۱ : ۴۱۱ H . ۲۶ , and ۷۱ : ۴۱۶ H . ۳۸

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Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۳ , As-Saduq�s al-Amali; ۱۶۸ H . .۱۲۱
۱ , Mustatrafat us-Saraa�ir; ۶۲۲ , Oddat ud-Da�ee; ۷۷ , Irshad ul-Quloub; ۱۶۵ , Awali
. ul-La�aali; ۴ : ۶ H . ۱۰ , Mishkat ul-Anwar; ۱۳۷ , Bihar ul-Anwar; ۲ : ۱۴ H . ۲۶ , ۲ : ۱۶ H . ۳۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۴ , As-Saduq�s al-Amali; ۱۷۸ H . .۱۲۲
۷ , Mustatrafat us-Saraa�ir; ۶۲۲ , Tuhaf ul-Uqoul; ۲۰۸ , Mishkat ul-Anwar; ۱۱۷ , Fiqh ur-
. Ridha; ۳۵۹ , Rawdhat ul-Wa�idheen; ۵۰۲ , Bihar ul-Anwar; ۱۳ : ۹۲ , ۷۱ : ۱۳۴ H . ۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۹۸ H . ۵۸۵۵ , As-Saduq�s al-Amali; ۱۹۴ H . .۱۲۳
۶

al-Khissal; ٧ H . ٢١ , Me�aani al-Akhbar; ١٧٧ H . ١ , Rawdhat ul-Wa�idheen; ۶ , Bihar , . ul-Anwar; ٨٧ : ١٣٨ H . ۶ , ٩٢ : ١٧٧ H . ٢

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩٩ H . ۵٨۵۶ , As-Saduq�s al-Amali; ١٩۴ H . .١٢۴ ۵ , al-Khissal; ٧ H . ١٩-٢٠ and ١٧٨ H . ٢ , al-Ja�fariyat; ١٨١ , Jami ul-Akhbar; ١٠٨ , Musakkin ul-Fu�ad; ١٢٠ , Az-Zuhd; ٧٩ H . ٢١۴ , Ma�dan ul-Jawhar; ۴۴ , Rawdhat ul-Wa�idheen; ۵٠٢ , Mishkat ul-Anwar; ٣٠١ , Bihar ul-Anwar; ٧١ : ١٨٨ H . ۵۴ , ٧۵ : ١٠۵ H . ٢ , ٧٧ . : ١٩ H . ٣ ۵ , and ٨٧ : ١٣٨ H . ۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ٣٩٩ H . ۵٨۵٧ , As-Saduq�s al-Amali; ٢۶۵ H . .١٢۵ ۵ , Tanbih ul-Khawattir; ٢ : ١۶۶ , Mekarim ul-Akhlaq; ٢١٧ , Oddat ud-Da�ee; ١۶ , . Rawdhat ul-Wa�idheen; ٣٢٧ , Bihar ul-Anwar; ٩٣ : ٣٨٠ H . ٢

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٠ H . ۵٨۵٨ , As-Saduq�s al-Amali; ٣٠۵ H . .١٢۶ ١١ , Me�aani al-Akhbar; ١٩۶ H . ٢ , Tanbih ul-Khawattir; ١ : ٢٢٢ , Tuhaf ul-Uqoul; ٢٧ , Rawdhat ul-Wa�idheen; ۴٢۶ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ١٩ : ٢١۶ , Ghurar ul-Hikam wa Durar ul-Kelim; ٨٩ H . ١۵٠٧ , Bihar ul-Anwar; ٧١ : ١٣٨ H . ٢ , ٧٢ : ٢٠٣ H . ١ , ٧٣ : ١٧٧ H

. and ٧٧ : ١٢۶ H . ٣٠ ٢٠ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٠ H . ۵٨۵٩ , As-Saduq�s al-Amali; ٢٧ H . ۶ .١٢٧ . , Bihar ul-Anwar; ٧٠ : ٢۵ H . ١۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٠ H . ۵٨۵٩ , As-Saduq�s al-Amali; ٢٧٠ H . .١٢٨ ۶ , Thawab ul-A�maal; ١۵٩ , al-Qummi�s Tafsir; ٢ : ٢٧٧ , Jami ul-Akhbar; ١٨٠ , Rawdhat ul-Wa�idheen; ٣٨٠ , Mishkat ul-Anwar; ٢۴٧-٣٠٧ , Bihar ul-Anwar; ٧١ : ٣٩۵ H . ٧ .

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٠ H . ۵٨۶٢ , As-Saduq�s al-Amali; ٣٨٧٠ H .١٢٩ . ٢ , al-Khissal; ١۵٢ H . ١٨٨ , Tanbih ul-Khawattir; ٢ : ١۴٩ , Bihar ul-Anwar; ٧٣ : ٣٠٠ H . ۵ and . ٧٨ : ٩١ H . ٣

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠١ H . ۵٨۶٣ , As-Saduq�s al-Amali; ۴١٢ H . .١٣٠ . ١١ , Bihar ul-Anwar; ۵ : ١٢٩ H . ٧

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠١ H . ۵٨۶۴ .١٣١

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٢ H . ۵٨۶۵ .١٣٢

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٢ H . ۵٨۶۶ .١٣٣

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴٠٢ H . ۵٨۶٧ .١٣۴

Matters� , in this regard , stands for every new heresy that is added to the� .١٣۵ . religion

To identify a misfortune means to believe in the compensation that will be gained .١٣۶ due to suffering it

or to know that the source of misfortunes is God the Exalted Who offers only the good .

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۲ H . ۵۸۶۸ .۱۳۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۳ H . ۵۸۶۹ , As-Saduq�s al-Amali; ۴۸۹ H . .۱۳۸ ۲ , Jami� ul-Akhbar; ۱۰۰ , Mishkat ul-Anwar; ۷۵ , Rawdhat ul-Wa�idheen; ۴۲۰ , Bihar . ul-Anwar; ۷۱ : ۱۷۸ H . ۲۲

This is an indication to God�s saying : Those whose good deeds will weigh . ۱۳۹ heavier (on the scale) will live a pleasant life , but those whose good deeds will be lighter (on the scale) will have hawiyah as their dwelling . Would that you knew what . (hawiyah is . It is a burning Fire . (۱۰۱ : ۸-۱۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۰ , As-Saduq�s al-Amali; ۴۹۲ H . .۱۴۰ ۸ , Irshad ul-Quloub; ۱۸۸ , Tuhaf ul-Uqoul; ۲۹۴ , Mishkat ul-Anwar; ۳۲۱ , Bihar ul-Anwar; . ۷۱ : ۳۶۵ H . ۹ , ۷۸ : ۱۷۳ H . ۵ and ۷۸ : ۱۸۸ H . ۳۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۱ , As-Saduq�s al-Amali; ۲۲۹ H . .۱۴۱ ۱۲ , Irshad ul-Quloub; ۸۳ , Rawdhat ul-Wa�idheen; ۴۱۹ , Bihar ul-Anwar; ۷۳ : ۳۴۳ H . ۲۷ . and ۷۳ : ۳۴۷ H . ۳۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۴ H . ۵۸۷۲ , As-Saduq�s al-Amali; ۶۲۸ H . .۱۴۲ ۸ , Alikhtisas; ۲۳۰ , A�lam

ud-Din; ٣٠١ , Az-Zuhd; ٢٢ , Mishkat ul-Anwar; ٨٢ , Rawdhat ul-Wa�idheen; ٣٧١ , Bihar ul-Anwar; ٧٢ : ١٥٢ H . ١١ , ٧٢ : ١٦١ H . ٢٢ , ٧٨ : ١٧٢ H . ٥ , and ٧٨ : ١٨٨ H . ٤٢ .

١٤٣. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٤ H . ٥٨٧٣ , As-Saduq�s al-Amali; ٦٠٩ H . ٣ , al-Odad ul-Qawiyya; ٣٥ , Jami� ul-Akhbar; ٩٠ , Bihar ul-Anwar; ٧٦ : ٤١٥ H . ٢ and ٧٨ : ١١٣ H . ٧ .

١٤٤. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٤ H . ٥٨٧٤ , As-Saduq�s al-Amali; ٦٠٩ H . ٧ , Ilal ash-Sharaayi�; ٢٧٥٥ H . ٣ , Me�aani al-Akhbar; ٢٠٧ H . ١ , Rawdhat ul-Wa�idheen; ٤١٢ , Bihar ul-Anwar; ٢٢ : ٣٥٥ H . ١ , ٧٠ : ٢٩١ H . ٢٨ , and ٧٣ : ٢١١ H . ٢٤ .

١٤٥. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٥ , As-Saduq�s al-Amali; ٦٠٩ H . ٧ , Alihtijaj; ٣٣١ , Kenz ul-Fawa�id; ٢ : ٣٧ , Bihar ul-Anwar; ٢٦٦ : ٢٥٣ H . ٢٥ and ٤٦ : ٢٨٨ H . ١١ .

١٤٦. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤٠٥ H . ٥٨٧٦ , As-Saduq�s al-Amali; ٢٧ H . ٢ and ١٠٩ H . ٦ , al-Khissal; ٩٨ H . ٤٧ , Me�aani al-Akhbar; ٣٤٤ H . ١ , Thawab ul-A�maal; ١٧٧ , al-Mahaasin; ٥ H . ١٠ , al-Irshad; ٢٩٧ , Alikhtisas; ٢٣١ , Tanbih ul-Khawattir; ٢ : ١٥٨

Kenz ul-Fawa�id; ۲ : ۸۳ , Tuhaf ul-Uqoul; ۲۱۵ , Mishkat ul-Anwar; ۳۷ , ۵۵ , and ۱۷۶ . , Keshf ul-Yaqin; ۱۸۱ , Ma�dan ul-Jawhar; ۳۴ , Bihar ul-Anwar; ۷۱ : ۲۷۵ H . ۲ and ۷۷ : ۴۰۸ H . . ۳۷

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.۱۴۷ Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۵ H . ۵۸۷۷ , As-Saduq�s al-Amali; ۶۰۸ H . ۱ , al-Khissal; ۲۴۳ H . ۹۸ , Alikhtisas; ۲۳۹ , Fiqh ur-Ridha; ۳۵۳ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۸ : ۱۵۷ , Ar-Rawandi�s Qassas ul-Anbiyaa; ۶۹ H . ۵۰ , Bihar ul-Anwar; ۱۱ : ۲۱۵ H . ۱ and ۷۵ : ۲۶ H . ۸.

.۱۴۸ Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۵ H . ۵۸۷۸ , As-Saduq�s al-Amali; ۲۲۹ H . ۱۳ , Rawdhat ul-Wa�idheen; ۴۷۲ , Mekarim ul-Akhlaq; ۳۲۷ , Bihar ul-Anwar; ۷۸ : ۲۴۳ H . ۵ . ۱۰۸ and ۸۱ : ۱۷۲ H.

.۱۴۹ Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۵ H . ۵۸۷۹ , al-Khissal; ۳۳ H . ۳ , Me�aani al-Akhbar; ۳۶۷ H . ۱ , al-Mahaasin; ۲۳۰ H . ۱۷۰ , Tanbih ul-Khawattir; ۲ : ۷۵ , Tuhaf ul-Uqoul; ۵۹ , Mishkat ul-Anwar; ۱۳۴ , Bihar ul-Anwar; ۲ : ۴۲ H . ۷ and ۷۷ : ۱۱۹ H . ۱۲.

.۱۵۰ Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۰ , As-Saduq�s al-Amali; ۳۲۰ H . ۳۰۴۶ , At-Tawhid; ۷۲ H . ۲۷ , Rawdhat ul-Wa�idheen; ۴۸۹ , Ghurar ul-Hikam; ۱۵۹ H . ۸ ,

. Bihar ul-Anwar; ۷۷ : ۳۸۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۱ , al-Mufid�s al-Amali; ۱۱۱ H . ۱ .۱۵۱ , Sahifat ur-Ridha; ۴۴ H . ۱۶۶ , Bihar ul-Anwar; ۱۰ : ۱۶۸ H . ۱۵ , ۲۲ : ۴۵۱ H . ۷ , ۷۱ : ۲۶۹ H . ۵ , ۷۱ . : ۲۷۲ H . ۱۶ and ۷۲ : ۱۹۶ H . ۲۲

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۲ , Me�aani al-Akhbar; ۳۶۶ H . ۱ , .۱۵۲ Tanbih ul-Khawattir; ۲ : ۷۶ , Rawdhat ul-Wa�idheen; ۳۷۹ , Mishkat ul-Anwar; ۳۲ and . ۲۱۸ , Bihar ul-Anwar; ۷۵ : ۲۸ H . ۱۶

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۲ , As-Saduq�s al-Amali; ۲ H . ۳ , .۱۵۳ . Bihar ul-Anwar; ۶۷ : ۲۹۸ , ۶۷ : ۳۰۰ H . ۲۸ , ۷۱ : ۳۵۸ H . ۴۵ , ۷۵ : ۲۸ H . ۱۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۳ , al-Ayyashi�s Tafsir; ۲ : ۲۸۵ H . .۱۵۴ . ۳۹ , Mishkat ul-Anwar; ۱۶۳ , Bihar ul-Anwar; ۷۴ : ۳۹ , H . ۳ ۷۴ : ۹۷ H . ۷۹

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۷ H . ۵۸۸۴ , al-Ja�fariyat; ۲۳۸ , Mishkat .۱۵۵ . ul-Anwar; ۷۴ , A�lam ud-Din; ۹۰ ۲۲۲ , Bihar ul-Anwar; ۶۹ : ۳۹۵ H . ۷۹ and ۷۸ : ۳۱۹ H . ۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ .۱۵۶

. H . ۵۸۸۵ , Bihar ul-Anwar; ۶۹ : ۳۹۵ H . ۷۹ and ۷۸ : ۳۱۹ H . ۳ ۴۰۸ :

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۹ H . ۵۸۸۶ .۱۵۷

. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۹ H . ۵۸۸۷ , Bihar ul-Anwar; ۷۰ : ۳۸۶ H . ۴۷ .۱۵۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۹ H . ۵۸۸۸ , As-Saduq�s al-Amali; ۳۸ H . ۳ .۱۵۹
۳۶۶ H . ۱۳ , al-Khissal; ۲۷ H . ۹۶ , Sifat ush-Shi�a; H . ۵۸ , Bihar ul-Anwar; ۱ : ۲۰۲ H . ۱۲ and
. ۹۳ : ۱۵۵ H . ۲۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۰۹ H . ۵۸۸۹ , al-Khissal; ۱۰۱ H . ۵۷ , Ilal ush- .۱۶۰
. Sharayi; ۵۵۵۹ H . ۱ , Bihar ul-Anwar; ۷۰ : ۳۸۶ H . ۴۷

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۰ , Mustatrafat us-Saraa�ir; ۵۹۳ .۱۶۱
, A�lam ud-Din; ۲۹۳ , Keshf ul-Ghumma; ۲ : ۱۳۵ , Tanbih ul-Khawattir; ۱ : ۶۵ ۲ : ۸۹ , Bihar
. ul-Anwar; ۶۹ : ۶۰۴ H . ۱۱۴

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۱ , Tanbih ul-Khawattir : ۱ : ۱۷ , .۱۶۲
. Mishkat ul-Anwar; ۲۲ , Bihar ul-Anwar; ۷۱ : ۷۶ H . ۱۰

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۰ H . ۵۸۹۲ , al-Kafi; ۲ : ۴۵۴ H . ۷ , Tuhaf ul- .۱۶۳
;Uqoul; ۳۰۴ , Mishkat ul-Anwar; ۲۴۴ , Bihar ul-Anwar

.H . ١ ٢٨٣ : ٧٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٠ H . ٥٨٩٣ , Wassail ush-Shi�a; ١٥ : ٢٨ .١٦٤
. �٣٢� H . ٢٠٥١٣

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٠ H . ٥٨٩٤ , al-Mahaasin; ١٦ H . ٤٦ , Ar- .١٦٥
Rawandi�s Ad-Da�awat; ٤٠ H . ٩٨ , Mishkat ul-Anwar; ١٤٥ , Ibn Abi al-Hadid�s
. Sharhu Nahj ul-Balagha; ٣ : ١٦٣ , Bihar ul-Anwar; ٧٧ : ١٣١ H . ٣٦

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١١ H . ٥٨٩٥ , Wassail ush-Shi�a; ١٥ : ٢٨ .١٦٦
. �١٤� H . ٢٠٣٢٨

. Rabeea and Madhar are the two largest Arabic tribes .١٦٧

. Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١١-٢ H . ٥٨٩٦ , Jami ul-Akhbar; ١٦٥ .١٦٨

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٢ H . ٥٨٩٧ , Me�aani al-Akhbar; ٢٥٣ H . ١ , .١٦٩
. Bihar ul-Anwar; ٧١ : ٣٨٩ H . ٤٢ and ٧٤ : ١٧١ H . ٣٩

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٢ H . ٥٨٩٨ , Me�aani al-Akhbar; ٢٥٦ H . ١ , .١٧٠
. Bihar ul-Anwar; ٧١ : ٣٥٣ H . ١٠

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٢ H . ٥٨٩٩ , Me�aani al-Akhbar; ٢٥٣ H . ١ , .١٧١
. Bihar ul-Anwar; ٩٦ : ١٣٠ H . ٥٧

Refer to Men La Yahdhuruh ul-Faqih; ٤ : ٤١٣ H . ٥٩٠٠ , Mishkat ul-Anwar; ٢٠ , Bihar .١٧٢
ul-Anwar; ٦٤ : ٢١٦ H . ٣١ and ٧٠ : ١٨٣ H . ٥٢

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.Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۳ H . ۵۹۰۱ , Bihar ul-Anwar; ۶۰ : ۳۵۲ H . ۳۶ .۱۷۳

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۵ H . ۵۹۰۲ , Wassail ush-Shi�a; ۲۴ : ۱۳۲ .۱۷۴ . �۹� ۳۰۱۶۲۶

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Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۵ H . ۵۹۰۲ , Wassail ush-Shi�a; ۱۲ : ۱۹۲ .۱۷۵ . �۱۱۹� ۱۶۰۹۵

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۴ . These maxims were also .۱۷۶ mentioned in many other reference books but with little difference in their sequence , such as As-Saduq�s al-Amali; ۴۴۶ H . ۹ ۵۵۱ H . ۳ , al-Khissal; ۵۸۵ H . ۱۲ ۶۲۰-۱ H . ۱۰ , Uyounu Akhbar ir-Ridha; ۱ : ۷ H . ۱۶ , Fadhaa�il ul-Ash�hur ith-Thalatha; ۱۲۲ H . ۱۲۷ , Thawab ul-A�maal; ۴۶ , Qurb ul-Isnad; ۵۵ , Alikhtisas; ۳۰ , Mustatrafat us-Saraa�ir; ۵۵۰ , al-Muqannaa; ۲۶۹ , al-Ja�fariyat; ۳۲ , Ar-Rawandi�s An-Nawadir; ۳۰ , Keshf ul-Ghumma; ۲ : ۱۸۴ ۲۰۷ , Khassa�is ul-A�imma; ۱۰۳ , al-Odad ul-Qawiyya; ۱۵۰ , Az-Zuhd; ۳۲ H . ۸۰ , Jami ul-Akhbar; ۷۲ , Awali ul-La�aali; ۱ : ۳۵۳ H . ۱۷ , Mekarim ul-Akhlaq; ۳۸۸ , Tuhaf ul-Uqoul; ۱۱۰ ۲۲۱ , Ibn Abi al-Hadid�s Sharhu Nahj ul-Balagha; ۱۸ : ۳۳۶ ۱۹ : ۳۱۸ , .Bihar ul-Anwar; ۷۸ : ۲۰۳ H . ۴۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۵ , al-Khissal; ۱۰۲ , al-Kafi; ۱ : ۱۰ , .۱۷۷ Bihar

. ul-Anwar; ۱ : ۸۶ H . ۸

Refer to al-Mahaasin; ۱۹۱ H . ۲ , Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۶ H . ۵۹۰۶ , al- .۱۷۸ Khissal; ۱۰۲ H . ۵۹ , Kenz ul-Fawa�id; ۱ : ۵۶ , Rawdhat ul-Wa�idheen; ۳۶۶ , Mishkat ul- . Anwar; ۲۴۸

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۷ H . ۵۹۰۷ , al-Khissal; ۲۶۴ H . ۱۴۴ , Bihar .۱۷۹ . ul-Anwar; ۲ : ۶۷ H . ۱۰ , ۷۴ : ۱۹۴ H . ۲۰ , and ۷۵ : ۶۶۶ H . ۴

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. wa Durar ul-Kelim; ۳۹۶ H . ۹۱۸۱ , Wassail ush-Shi�a; ۱۶ : ۳۲۴ �۱۴� H . ۲۱۶۶۴

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Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۸ H . ۵۹۱۴ , al-Khissal; ۵۲۷-۸ H . ۱ , . ۱۸۶ Me�aani al-Akhbar; ۱۰۲ H . ۴ , Uyounu Akhbar ir-Ridha; ۱ : ۲۱۲ H . ۱ , Ibn Shahrashoub�s al-Manaqib; ۱ : ۲۵۳ , Keshf ul-Ghumma; ۲ : ۲۹۰ , As-Sirat ul-Mustaqeem; ۱ : ۱۰۸ , al-Kharaij wa al-Jara�ih; ۵۶۹ , Alihtijaj; ۴۳۶۶ , Bihar ul-Anwar; ۲۵ : . ۱۱۶ H . ۱

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۸ H . ۵۹۱۵ , Uyounu .۱۸۷

Akhbar ir-Ridha; ۲ : ۲۲ H . ۵۰-۱ (in another series of narrators) , Jami ul-Akhbar; ۱۵۳ , . Bihar ul-Anwar; ۴۵ : ۱۷۶ H . ۲۳ and ۶۶ : ۴۹۲ H . ۳۴

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. Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۹ H . ۵۹۱۷ , Bihar ul-Anwar; ۷۷ : ۱۴۲ H . ۱ .۱۸۹

In his ad-Durr ul-Manthour; ۶ : ۳۷۹ , as-Suyoutti (the Shafiite) records the following .۱۹۰ narrative as related to Ibn Abbas : When God�s saying , �The righteously striving believers are the best of all creatures , (۹۸ : ۹)� was revealed , the Prophet (s) said to Ali : This is you and your Shia . On the Day of Resurrection , you will be content and pleased . In Yanabii ul-Mawadda; ۷۴ , al-Qanaduzi (the Hanafite) records the following narrative as related to Aamir bin Waaila : From the mimbar of Masjid ul-Kufa , Ali , Allah be pleased with him , delivered a sermon in which he said : �O People , ask me . Ask me . By Allah I swear , I can inform you about every Verse of the Book of God . I can tell whether it was revealed at night or in day , during residence or journey , or in a plain

or on a mountain . I can also tell whether it was revealed with regard to a faithful believer or a hypocrite and whether its meaning is general or particular . �Ibn ul-Kawwa asked him about God�s saying , �the righteously striving believers are the best of all creatures . (۹۸ : ۹)� He answered : �Those are our followers and we . On the Day of Resurrection , we will be white-forheaded , honorable , sated , and well � . watered . We will be known through our distinctive features

The perfidious party are those who fought against Imam Ali (a) during the battle .۱۹۱ of the Camel , among whom there were the Prophet�s wife �Aisha- and other companions . The deviators are those who fought against Imam Ali (a) during the battle of Siffeen under the commandment of Muawiya bin Abi Suffian and Amr bin al-Aas . The apostates are those who fought against Imam Ali (a) during the battle of an-. Nahrawan after they had formed a party called Khawarij

Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۱۹ H . ۵۹۱۹ , As-Saduq�s al-Amali; ۶۰۵ H . .۱۹۲ . ۹ , al-Qummi�s Tafsir; ۱ : ۱۷۱ , Bisharat ul-Mustafa; ۱۹۱ , Bihar ul-Anwar; ۳۹ : ۳۳۵ H . ۴

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Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۴۲۰ H . ۵۹۲۰ , As-Saduq�s al-Amali; ۵۶ H . .۱۹۴ ۱۰ ۴۷۳ H . ۶ , Bihar ul-Anwar; ۳۵ : ۲۱۰ H . ۱۱ and ۳۷ : ۳۵ H . ۲ , Keshf ul-Ghumma; ۲ : ۲۰۸ , Tuhaf ul-Uqoul; ۳۲۴ , Tanbih ul-Khawattir; ۲ : ۷۶ , Bihar ul-Anwar; ۶۷ : ۳۰۳ H . ۳۴ .

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In the Name of Allah , the Compassionate the Merciful

From Him

We Seek Help,

All Praise is Due to Allah, the Lord of the Worlds.

All Blessings Be upon Mohammed and His Immaculate Household

Abu Ja�far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh (the compiler of this book) says:

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(١) The Shia are the People of Piety and Diligence

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Mohammed bin Yahya al-Attar al-Kufi from Musa bin Imran an-Nakh�i from his uncle al-Hussein bin Yazid an-Nawfali from Ali bin Salem from his father from Abu Bassir that Imam as-Sadiq (a) said:

Our Shia are the people of piety and diligence, loyalty and honesty, and asceticism and worship. They perform fifty-one rak�as in a single day and night. They pass their nights with worship and their days with fasting. They defray the zakat from their wealth, perform the hajj, and refrain from committing any forbidden thing. [٢٣٥]

(٢) � (٣)

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The Shia are Those Who Submit to the Imams (۲)

My father (r) related to us from Ali bin Ibrahim from his father from Ali bin Mabad from al-Hussein bin Khalid that Abu al-Hasan ar-Ridha (a) said : Our (true) Shia are those who submit to our orders , carry out our directives , and dissent from our enemies . He who does not enjoy such characteristics is not one of us . [۲۳۶]

The Shia and Taqiyah (۳)

Ja�far bin Mohammed bin Masrour (r) narrated to us from al-Hussein bin Mohammed bin Aamir from his uncle Abdullah bin Aamir from Mohammed bin Abi Umair from Eban bin Othman that Ja�far bin Mohammed as-Sadiq (a) said : The religion of those who deny taqiyah is null and the faith of those who lack piety is null , too . [۲۳۷]

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The False Shiite (۴)

Mohammed bin Ali Majilwayh (r) narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali al-Kufi from Mohammed bin Sinan from al-Mufaddhal bin Omar that Imam as-Sadiq (a) said : He who claims being one of our Shia while he is [clinging to the handle of somebody else is surely telling a lie . [۲۳۸

The Shia were Created from the Same Clay of the Imams (۵)

My father (r) narrated to us from Abdullah bin Ja�far from Ahmed bin Mohammed from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Ridha) saying : He who antagonizes our Shia is antagonizing us and whoever follows them is following us , because they are part of us . They were created from the same clay from which we .were created

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He who loves them is one of us , and whoever hates them is not

with us . Our Shia see through the light of Allah , move about in the mercy of Allah , and will win the dignity of Allah . We feel the same pains that any of our Shia feels during ailment , we become grieved whenever any of our Shia becomes grieved , and we feel happy whenever any of our Shia feels happy . No one of our Shia can be out of our auspices , whether he was in the east or the west of the earth . The debt that is . �left by any of our Shia is in our responsibility while the estate is his heirs

Our Shia are those who offer the prayers , defray the zakat , perform the hajj to the Holy House of Allah , fast during the month of Ramadan , declare their loyalty to the Prophet�s household , and declare their disavowal of the enemies of the Prophet�s . household

. Those are the people of faith , God-fearing , piety , and devoutness

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He who rejects them is rejecting Allah , because they are the true servants and the genuine disciples of Allah . By Allah I swear , each individual of them will be granted (on the Day of Resurrection) the right to intercede for people as many as the individuals of the tribes of Rabeea and Madhar , out of Allah�s honor to them . [۲۳۹]

The Reward of La Ilaha Illa (A)Llah (۶)

My father (r) narrated to us from Sa�d bin Abdullah from Ya�qoub bin Yazid from Mohammed bin Abi Umair from Mohammed bin Hamran that Abu Abdullah (a) said:

He who says �La ilaha illa (A)llah� �there is no god but Allah- sincerely will be in Paradise . Sincerity , here , means that this saying should prevent him from violating the things that Allah deems unlawful . [۲۴۰]

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The Reward of La Ilaha Illa (A)Llah (٧)

My father (r) narrated to us from Sa�d bin Abdullah from Ahmed bin Mohammed , al-Hasan bin Ali al-Kufi , and al-Hussein bin Saif from Sulaiman bin Amr from Muhajir Abu al-Hasan from Zaid bin Arqam that the Prophet (s) said : He who says �La ilaha illa (A)llah� �there is no god but Allah- sincerely will be in Paradise . Sincerity , here , means that this saying should prevent him from violating the things that Allah deems [unlawful . [٢٤١

The Shia are the God-Fearing (٨)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja�far al-Himyari from Ahmed bin Mohammed bin Easa from al-Hasan bin Mahboub from Ali : bin Riaab from Abu Ubaida al-Hetthaa that Abu Abdullah (a) related

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When the Prophet (s) conquered Mecca , he stood on

the Safa (height) and said : O sons of Hashim and sons of Abdul-Muttalib , I am the messenger of Allah to all of you . I feel pity for you . Do not depend on the fact that Mohammed is from you . By Allah I swear , my followers , whether they are from your clan or any other clan , are only the God-fearing . I will not admit you on the Day of Resurrection if you come to me burdened with the worldly disadvantages while others come with the advantages of the world to come . I am excused regarding my mission to you and the commandments of Allah for you . I have my own deeds and you will [have your own deeds . [٢٤٢

The Company of the Evils and the Company of the Good (٩)

. Ahmed bin Mohammed bin Yahya al-Attar (r) narrated to us from Sa�d bin Abdullah

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from Ibrahim bin Hashim from Ibn Abi Nejran from Aassim bin Hamid from Mohammed bin Qays that Abu Ja�far Mohammed bin Ali al-Baqir (a) related on the authority of his fathers that Amir ul-Mu'minin (a) said:

To sit with the evils causes mistrust in the good . To sit with the good attaches the evils to the good . The sinful ones� sitting with the good ones attaches the sinful ones to the good ones . If you cannot discern the belief of somebody , you should investigate his associates . If they are following the right creed , he will inevitably be on the right creed . If they are not , he then has no share in the religion of Allah . The Prophet (s) used to say : �He who believes in Allah and the Final Day should not fraternize with any disbeliever or associate with any sinful . He who fraternizes with a disbeliever or associates with a sinful one is certainly regarded as disbeliever and sinful . �[۲۴۳]

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He Who Honors a Dissident is not Shiite (١٠)

Mohammed bin al-Hasan bin al-Waleed related to us from Mohammed bin al-Hasan as-Saffar from Mohammed bin Easa bin Ubaid that Ibn Faddhal said : I heard Imam ar-Ridha (a) saying : As for anyone who builds relations with somebody who disregards us , disregards somebody who builds good relations with us , praises somebody who reviles at us , or honors somebody who dissents from us , he is surely [not one of us and we are surely not from him . [٢٤٤

The Loyalty to the Enemies of Allah (١١)

Mohammed bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Sa�dabadi from Ahmed bin Mohammed bin Khalid from Ibn Faddhal that Imam ar-Ridha (a) said : He who follows the enemies of Allah will certainly antagonize the disciples of Allah , and whoever antagonizes the disciples of Allah will antagonize Allah [Who will incumbently put him in the fire of Hell . [٢٤٥

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The True Shia Abstain from the Appetites and Work for the Creator (١٢)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Ahmed bin :Abdullah� that Abu Abdullah (a) said

By Allah I swear , the Shia of Ali are only those who abstain from the food and the sexual appetites , work sincerely for the Creator , hope for gaining His reward , and [fear from His punishment . [٢۴۶

The Moralities of the Shia (١٣)

My father (r) narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt that :Mohammed bin Ajlan said

I was with Abu Abdullah (a) when a man attended and greeted . The Imam asked him .about the manners of his friends . The man praised , admired , and honored

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The Imam asked : �How about the rich men�s visiting the poor ? � He answered : �It is few . � The Imam (a) asked : �How about the rich men�s regarding and helping the poor ? � He said : �You are referring to moralities that we do not enjoy . �

The Imam (a) wondered : �How do they claim being Shia , then ? �[۲۴۷]

The Affection for the Prophet�s Household (۱۴)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Mohammed bin Yahya from Ahmed bin Mohammed al-Khezzaz that Imam ar-Ridha (a) said:

Some of those who claim the affection for us �the Prophet�s household- are� more dangerous for our Shia than the ordeal of the Dajjal . �[۲۴۸] I asked : �How do such people become dangerous ? � The Imam (a) answered : �They support our enemies and antagonize our followers .

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When this occurs , the right will be confused with the wrong and the whole matter will be

perplexed . Then , there will be no distinction between the believers and the [hypocrites . [۲۴۹

The Friend of Allah�s Enemy is Allah�s Enemy (۱۵)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed narrated to us from Ahmed bin Idris from Ja�far bin Mohammed Bin Malik al-Fazari from Mohammed bin al-Hussein bin Zaid from Mohammed bin Sinan from al-Alaa bin al-Fudhayl that Imam as-Sadiq : (a) said

. He who loves a disbeliever will hate Allah and whoever hates a disbeliever loves Allah

[He (a) then added : The friend of Allah�s enemy is Allah�s enemy . [۲۵۰

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The Company of the Suspicious (۱۶)

Ja�far bin Mohammed bin Masrour (r) narrated to us from a number of our acquaintances that Ja�far bin Mohammed (a) said:

[He who sits to the suspicious people is suspicious.] ٢٥١

(١٧) The Nasibi is He Who Antagonizes the Shia

Mohammed bin Ali Majilwayh narrated to us from his uncle Mohammed bin Abi al-Qasim from Mohammed bin Ali

al-Kufi from Ibn Faddhal from al-Mu�alla bin Khunais that he heard Abu Abdullah (a) :saying

The Nasibi[۲۵۲] is not he who declares antagonism against us; the Prophet�s household . You cannot meet any person who declares that he hates Mohammed and his family openly . The Nasibi is he who provokes hostility against you while he knows .that you support us and disavow our enemies

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He (a) also said : He who gratifies one of our enemies is killing one of our disciples . [[۲۵۳

The Shia of Ali are Atrophied-Stomached and Dry-Lipped (۱۸)

My father (r) narrated to us from Sa�d bin Abdullah and Abdullah bin Ja�far al-Himyari from Ahmed bin Mohammed bin al-Hasan� that Abu Abdullah (a) said:

The Shia of Ali are atrophied-stomached , dry-lipped , and people of compassion , knowledge , and clemency . Their distinctive feature is reverence . Help the beliefs that you embrace by means of piety and diligence . [۲۵۴]

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The Shia of Ali are the Pale and the Thin (١٩)

Mohammed

bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed al-Barqi from Mohammed bin al-Hasan bin Shamoun from Abdullah bin Amr bin al-Ash�ath from Abdullah bin Hemmad al-Ansari from Abdullah bin Sinan from Amr bin Abi al-Miqdam from his father that Abu Ja�far (a) said:

O Abu al-Miqdam, the Shia of Ali (a) are only the pale, the thin, and the feeble. Their lips are faded because of worship and their stomachs are atrophied. Their colors are pale and they are white-faced. When night comes upon them, they betake the ground as their bed and the direction of their foreheads.

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Their eyes are teary, their teardrops are heavy, and their prayers are very much. They recite the Book of Allah. When people are happy, they are grieved. [٢٥٥]

The Marks of the Shia (٢٠)

My father (r) narrated to us from Mohammed bin Ahmed bin Ali bin as-Salt from Ahmed bin Mohammed from as-Sindi bin Mohammed that Amir ul-Mu'minin (a) turned his

.face to the group who were following him and asked them about their beliefs

.We are your Shia , Amir ul-Mu'minin , � they answered�

� .He said , �But I cannot see the marks of the Shia on your faces

.What are the marks of the Shia ? � asked they�

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He (a) spoke : The Shia are pale-faced because of staying up at nights , atrophied-stomached because of fasting , and dry-lipped because of their prayers to Allah . The [dust of the submissive covers them . [٢٥۶

The Shia of Ja�far Abstain from the Food Appetite and Work Diligently (٢١)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Ali bin al-Hussein as-Sa�dabadi from al-Barqi from his father from al-Mufaddhal that Abu Abdullah (a) said : The Shia of Ja�far are only those who abstain from the food and the sexual appetites , act diligently , work for the Creator , hope for gaining His reward , and fear .from His punishment . If you see them , know that they are the Shia of Ja�far

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The False Embracement of Shiism (۲۲)

My father (r) narrated to us from Ali bin al-Hussein as-Sa�dabadi� from Jabir al-Ju�fi that Abu Ja�far (a) said:

O Jabir, do you think that it is sufficient for those who claim being Shia to say that they cherish us; the Prophet�s household?

By Allah I swear, our Shia are only those who fear and obey Allah. Their signs are modesty, submission, fulfillment of the trusts, very much reference to Allah, fasting, offering prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute, the indebted, and the orphans, truth, reciting the Quran, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

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Jabir said : O son of Allah�s Messenger , we do not know anyone who bears such .characters

The Imam (a) said : No , Jabir . Do not misunderstand the matter . It is enough for a man to claim that he loves and follows Ali (a) . If he claims that he loves the Prophet (s) who is preferable to Ali (a) but he does not follow his traditions and does not act upon his instructions , such claim of love will be definitely useless . Hence , you should fear Allah and work for the cause of obtaining that which He has in possession . There is no relation between Allah and anybody . [۲۵۸] The most favorable and honorable servants .of Allah are the most God-fearing and pious

O Jabir , the only means through which a servant seeks to gain Allah�s favor is the obedience to Him . We �the Prophet�s household- do not carry a patent for saving .from Hell . Likewise , none of you has a claim against Allah

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He who obeys Allah is only our disciple and whoever disobeys Him is our enemy . The loyalty to us cannot be gained except by means of diligent work and piety . [٢٥٩]

The Shia of Ali Meet the Needs of Each Other and Love Each Other (٢٣)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to me from Mohammed bin al-Hasan as-Saffar from al-Abbas bin Marouf from al-Hasan bin Ali bin Faddhal from Zharif bin Nasih that Mohammed bin Ali (a) said : The Shia of Ali (a) are surely those who meet the needs of each other for the sake of (their loyalty to) our leadership , love each other for the sake of our cherishment , and exchange visits for the sake of proclaiming our affairs . They do not oppress when they are enraged and do not exaggerate when they are pleased . They are blessings for their neighbors and peace for their associates . [٢٦٠]

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The Shia of Ali are Pale , Thin , and Emaciated (٢٤)

My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed from Mohammed bin Easa from Abu Mohammed al-Ansari from Amr bin Abi al-Miqdam :from his father that Abu Ja�far (a) said to him

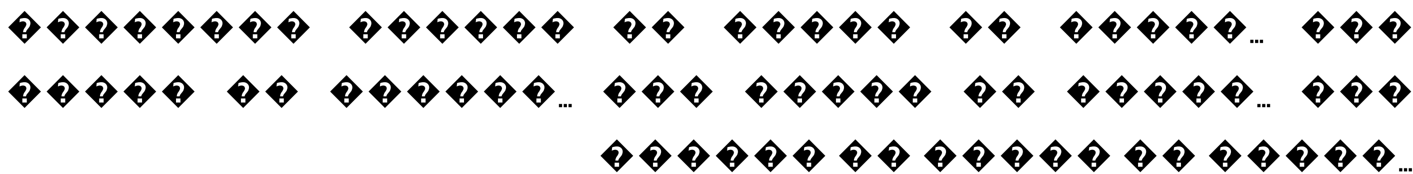
O Abu al-Miqdam , the Shia of Ali (a) are the pale , the thin , and the emaciated . Their .lips are dry , their stomachs are atrophied , and their colors are faded

The Shia�s Voices do not Exceed Their Hearings (٢٥)

The same previous series of narration� that Abu Ja�far (a) said to Jabir : O Jabir , the Shia of Ali (a) are only those whose voices do not exceed their hearings and .[detestation does not exceed their bodies[٢٦١

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They do not praise those who abhor us , regard those who hate us , or associate with those who revile at us .

The true Shia of Ali (a) do not bark like dogs , covet like craws , or beg people openly even if they starve . Their livings are hardly sufficient . Their dwellings are roving . When they are present , they are not recognized . When they are absent , they are not missed . When they are ailed , nobody visit them . When they die , nobody participate in their funeral ceremonies . They exchange visits in their graves .

Jabir asked : Where can I find such people ?

The Imam (a) answered : You will find them living in the outskirts and among the marts . They are the intendeds in Allah�s saying : They are humble towards the believers and dignified to the unbelievers . (۵ : ۵۴)[۲۶۲]

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The Shia Say Only the Truth (۲۶)

Mohammed bin al-Hasan bin al-Waleed (d)� from al-Mufaddhal bin Qays that Abu .Abdullah (a) asked him about the number of the Shia in Kufa

� . He answered : �They are fifty thousand

The Imam (a) said : �Do you hope they were less ? � He went on saying until he said : �Do you hope they were twenty individuals ? By Allah I swear , I wish they were twenty five individuals provided that they acknowledge our beliefs and say about us [nothing but the truth . �[۲۶۳

The Sweetness of Faith is in the Shia�s Chests (۲۷)

Mohammad bin Ali Majilwayh (r)�In al-Hira during the reign of Abu al-Abbas , [۲۶۴] :(Abu Ja�far ad-Dawaniqi[۲۶۵] asked Imam as-Sadiq (a

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O Abu Abdullah , I noticed that any individual of the Shia speak out�

? all that he hides in one session so that his trend would be easily known . Why is that
�

The Imam (a) answered : �This is because of the sweetness of faith that the Shia carry in their chests . Because of that sweetness , they show the hidden all at once .
[�[۲۶۶

The Best Shia are the Most Knowledgeable (۲۸)

My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed from : Ibn Abi Umair that one of the Imams (a) said

Some of you offer more prayers than others do . Some perform the hajj more often than others do . Some give alms more than others do . Some observe the fasting more [than others do . The best of you , however , are the most knowledgeable . [۲۶۷

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The Shia�s Concern and their Enemies� Concern (٢٩)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Mohammed bin Yahya al-Attar from Al-Mufaddhal bin Ziyad

: al-Abdi that Abu Abdullah (a) said

We are truthful household . Your main concern is the affairs of your religion . The main concern of your enemies is you . Their hearts are full of enmity against you . They distort the words that they hear from you , consider other things as equal to you , and they accuse you of such things out of slander . This is surely a sufficient act of [disobedience in the sight of Allah . [٢۶٨

The Shia are Saved from Adultery (٣٠)

Ahmed bin Mohammed bin Yahya al-Attar from� Mohammed bin Yahya bin Sadir : that Abu Abdullah (a) said

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On the Day of Resurrection , all the creatures will be called with the names of their mothers . We , as well as our Shia , are not bound by this act , because we are saved [from adultery . [٢۶٩

The Large Numbers of t he Shia�s Enemies (٣١)

: Al-Hasan bin Ahmed related from his father that Abdullah bin Jibilla al-Kinani related

A fish was hanging down my hand when I

met Abu al-Hasan Musa bin Ja�far (a) . He asked me to throw that fish and said : I do . not like for the noble men to carry cheap things themselves

He then added : O Shia , your enemies are numerous . All people antagonized you . [Hence , you should keep good appearances before them as much as possible . [۲۷۰

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The Shiite Behaves Nicely and Provides the Grand Matter (۳۲)

Mohammed bin Ali Majilwayh narrated to me from his uncle Mohammed bin Abi al-Qasim from Harun bin Muslim that Mas�ada bin Sadaqa related :

As he was asked about the Shia , Abu Abdullah (a) said : Our Shia are those who prefer what they favor , withhold what they find ugly , behave nicely , and provide the grand matter out of their desire for the mercy of the Magnificent Allah . Those are from , belong to , and accompany us

[wherever we are . [۲۷۱

The Qualities of the Shia (۳۳)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to me from Abdullah bin Ja�far al-Himyari from� al-Asbagh bin Nubata related : We were gathering when Amir ul-Mu'minin (a) went out and asked about our gathering .

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We are your Shia , Amir ul-Mu'minin , � we answered . He said , �But I cannot see� the marks of the Shia on your faces . � �What are the marks of the Shia ? � asked we .

He (a) spoke : The Shia are pale-faced because of staying up at nights for offering prayers , bleary-eyed because of fear of Allah , and dry-lipped because of fasting . [The dust of the submissive covers them . [۲۷۲

As-Sadiq (a) Describes the Shia (٣۴)

My father (r) narrated from Sa�d bin Abdullah from� Abu Bassir related : I asked .Abu Abdullah (a) : �May Allah make me your sacrifice

� . Describe the Shia for me

He said : Our Shia are only those whose voices do not exceed their hearings and detestation does not exceed their bodies . They do not burden others with their loads . . They do not ask anybody other than their friends even if they starve

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Our Shia do not bark like dogs or covet like craws . Our Shia�s livings are hardly sufficient and their dwellings are roving . Our Shia are those who dedicate a definite right in their wealth . They help each other , do not worry about death , and exchange . visits in their graves

? I asked : Where can I find such people

He (a) answered : You will find them living in the outskirts and among the marts . They are the intendeds in Allah�s saying : They are humble towards the believers and dignified to the unbelievers . (٥:

Ali (a) Describes the God-Fearing (۳۵)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed related to me from Mohammed bin al-Hasan as-Saffar from Ali bin Hassan al-Wasiti from his uncle Abdirrahman bin Kuthair al-Hashimi from Ja�far bin Mohammed that his father (a) related:

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A companion of Amir ul-Mu'minin called Homam who was a man devoted to worship said to him , �O Amir ul-Mu'minin , describe to me the pious men in such a way as though I see them . � Amir ul-Mu'minin (a) avoided the reply and said:

O Homam , fear Allah and perform good acts because �verily , Allah is with those (who guard (themselves against evil) and those who do good (to others)� (۱۶ : ۱۲۸.

Homam was not satisfied with this; therefore , he said , �O Amir ul-Mu'minin , I implore to you by the One Who honored you as He gave you some merits exclusively and favored you as He endowed

you with special gifts . Describe the pious man to me . � Hence , he pushed Amir ul-Mu'minin to speak.

Thereupon , Amir ul-Mu'minin stood up , praised Allah , extolled Him , sought His blessings on the holy Prophet , and then spoke:

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Now then , Allah , the Glorified the Sublime , created (the things of) creation . He created them without any need for their obedience or being safe from their sinning , because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him . He has distributed among them their livelihood , and has assigned them their positions in the world . Allah caused Adam and Eve (a) to descend from Paradise as punishment for them since they broke His orders and breached his instruction.

Thus , the God-fearing , in this world , are the people of distinction . Their

speech is to the point , their dress is moderate and their gait is humble . They submit to Allah the Sublime and so therefore , they are astonished . They keep their eyes closed to what Allah has made unlawful for them , and they put their ears to that knowledge which is beneficial to them . They remain in the time of trials as though .they remain in comfort , because they satisfy themselves with the acts of Allah

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If there had not been fixed periods (of life) ordained for each , their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement . The greatness of the Creator is .seated in their heart , and so , everything else appears small in their eyes

Thus , to them , Paradise is as though they see it and are enjoying its favors . To them , Hell is also

as if they see it and are suffering punishment in it . Their hearts are grieved , evils are not expected from them , their bodies are thin , their needs are scanty , their souls are chaste , and their supplies that they take from this world are great . They endured (hardship) for a short while , and , in consequence , they secured comfort for a long time . It is a beneficial transaction that the All-generous Lord made easy for them . The world aimed at them , but they did not aim at it . It captured them , but they freed .themselves from it

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During a night , they are upstanding on their feet reading portions of the Quran and reciting it in a well-measured way , creating through it grief for themselves , bearing good tidings for themselves , stirring their sorrows for their sins , and seeking by it the .cure for their ailments

When they come across a Verse , which

contains fear (of Hell) , they bend the ears of their hearts towards it , and feel as though the sound of Hell and its cries are reaching their ears . When they come across a Verse creating eagerness (for Paradise) , they pursue it avidly , and their spirits turn towards it eagerly , and they feel as if it is in front of them . They bend themselves from their backs , glorify Allah the Sublime the Omnipotent , and prostrate themselves on their foreheads , their palms , their toes , and their knees . Their tears are flowing . (on their cheeks . They pray ardently to Allah for releasing them (from Hell

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During the day , they are enduring , learned , virtuous and God-fearing . Fear (of Allah) has made them thin like arrows . If any one looks at them , he believes they are sick , although they are not sick , and

he says that they have gone mad . In fact , great concern (i . e . , fear) has made them mad . If they ponder over the greatness and absolute power of Allah , along with the mention of death and the terrors of the Day of Resurrection that affect them deeply , their hearts become frightened , their minds agitated , and their mentalities astonished . If they wake up , they take the initiative to doing the pure acts to Allah . They are not satisfied with their meager good acts and do not regard their major acts as great . They always blame themselves and are afraid of their deeds . When anyone of them is spoken of highly , he says : �I know myself better than others do , and my . Lord knows me better than I know

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O Allah do not blame me for what they say , and make me better than what they think of me and forgive me

. those shortcomings) which they do not know)

� . You are surely the knower of the things unseen and the coverer of the defects

The peculiarity of anyone of them is that you will see that he has strength in religion , determination along with leniency , faith with conviction , eagerness in (seeking) knowledge , understanding along with comprehension , knowledge along with clemency , gain along with lenience , kindness along with almsgiving , moderation in riches , devotion in worship , sufferance in starvation , endurance in hardship , mercy for the efforts , rightful giving , lenience in seeking earnings , desire for the lawful , pleasure in guidance , hatred from greed , piety with straightforwardness , and . uninterest in appetite

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He is not deceived by the praise of the ignorant and does not forget to evaluate his past deeds . He regards all his acts as slow . He performs virtuous deeds but still

feels afraid . In the evening , he is anxious to offer thanks (to Allah) . In the morning , his anxiety is to remember (Allah) . He passes the night in fear and rises in the morning in joy � fear lest night is passed in forgetfulness , and joy over the favor and mercy received by him . If his self refuses to endure a thing , which it does not like , he does not grant its request towards what it likes . His delight lies in that which will remain forever and last long . The coolness of his eye lies in what is to last forever . His desire lies in that which will continue , while from the things (of this world) that will not last , he keeps aloof . He transfuses knowledge with forbearance , and speech with action . You will see his laziness remote , his activity ceaseless , his hopes simple , his shortcomings few , his expectation is the coming of death , his heart fearing , his �reference is to his Lord , his fear is of his sin

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his spirit contented , his ignorance absent , his affairs easy , his religion safe , his� desires dead , his rage suppressed , his manners pure , his neighbor secured , his pride weak , his steadfastness strong , reference to Allah very frequent , and his matters decisive . He does not divulge that which the friends ask to keep secret and does not conceal a testimony for the enemies . He does not act any deed out of showing off and does not neglect acting it out of pudency . Good alone is expected from him . Evil from him is not to be feared . Even if he is found among those who forget (Allah) , he is counted among those who remember (Him) , but if he is among those who remember (Allah) , he is not counted among the forgetful . He forgives him who is unjust to him , he gives to him who deprives him , and he behaves well with him who behaves ill with him . His forbearance is never absent and he does not hurry up in . matters that he suspects . He overlooks him whose fault is shown to him

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Indecent speech is far from him , his utterance is lenient , his evils are non-existent , his virtues are ever present , his speech is truthful , his deeds are good , his good is ahead , and mischief has turned its face (from him) . He is dignified during calamities , patient in distresses , and thankful during ease . He does not commit excess over him whom he hates , and does not commit sin for the sake of him whom he loves . He does not claim of possessing that which is not his and does not deny the right that is incumbent upon him . He admits truth before evidence is brought against him . He does not misappropriate what is placed in his custody , and does not forget what he is required to remember . He does not call others bad names , and does not oppress anybody . He does not take the initiative in envy , he does not cause harm to his neighbor , and he does not feel happy at

others misfortunes . He hurries to offer the prayers , keeps the trusts that are deposited with him so honestly , slows down in acting the evil deeds , enjoins good , forbids evil , does not engage himself in matters ignorantly , and does not go out of . the right out of his failure

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If he is silent , his silence does not grieve him . If he speaks , he does not err . If he laughs , he does not raise his voice beyond his hearing . He is satisfied with that which is decided for him . Rage does not cause his to exceed the limits , passion does not overcome him , and stinginess does not predominate him . He is not greed for that which is not his . He associates with people so as to learn , keeps silent so as to save himself , puts questions so as to understand

and investigates so as to have knowledge . His silence is not purposed for making , people wondering at him and his wording is not purposed for priding himself on others . If he is wronged , he endures until Allah takes revenge on his behalf . His own self is in distress because of him , while the people are in ease from him . He puts himself in hardship for the sake of his next life , and makes people feel safe from himself . His keeping away from others is by way of asceticism and purification , and his nearness . to those to whom he is near is by way of leniency and mercifulness

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His keeping away is not by way of vanity or feeling of greatness , nor is his nearness by way of deceit and cheating . He imitates the virtuous people who preceded him and . is the leader of the pious people who will come after him

It is

. related that Homam passed into a deep swoon and then expired

Then Amir ul-Mu'minin said : �Verily , by Allah I had this fear about him . � The Imam (a) ordered people to prepare Homam�s funeral ceremonies . He offered the Deceased Prayer on his body . Then he added : �Effective advises produce such effects on receptive minds . � Someone said to him : �O Amir ul-Mu'minin , how is it � ? you do not receive such an effect

Amir ul-Mu'minin replied : �Woe to you . For death , there is a fixed hour , which cannot be exceeded and a cause , which does not change . Now look , never repeat [such talk , which the Shaitan had put on your tongue . �[۲۷۴

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The Shiite in Anger and Satisfaction (۳۶)

My father (r) narrated to us from Sa�d bin Abdullah� from Safwan bin Mehran that

: Abu Abdullah (a) said

The true believer is he whose

rage does not take him out of the right and whose satisfaction does not enter him into the wrong . When he has power , he should not seize more than that which is his right . [[٢٧٥

God-Fearing is in Hearts (٣٧)

My father (r) narrated to us from Sa�d bin Abdullah� from Ali bin Abdil-Aziz that Abu Abdullah (a) said to him :

O Ali bin Abdil-Aziz , do not be deceived by their weeping . God-fearing is surely in the heart . [٢٧٦[

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The Imams� Commandments to the Shia (٣٨)

Mohammed bin Musa bin al-Mutawakkil (r) narrated from� Abdullah bin Sinan that he heard Abu Abdullah (a) saying :

O servants of Allah , I command you to cling to God-fearing . Do not disregard people so that you will not be humiliated . Allah , Powerful and Majestic is He , says in His Book (: Speak righteous words to people . (۲ : ۸۳

, He (a) then said : Visit the ailed people , participate in their funeral ceremonies

testify for and against them , offer prayer with them in their mosques , and fulfill their rights .

He (a) then said : Some people claim being our followers and acting upon our commandments , but they do not observe the matters of which we order them and do not stop committing the acts that we forbid .

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Moreover , they divulge our secrets before our enemies , who come to us for interrogating whether we had really said such things . In such cases , we have to deny and disavow everyone who divulges such matters . Thus , our disavowal includes such people . [۲۷۷]

The Shia , Truthfulness , and Faithfulness (۳۹)

Mohammed bin al-Hasan bin al-Waleed (r) narrated from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab� that Abdullah bin Ziyad related: In Mina, we greeted Abu Abdullah (a). Then I

said : �O son of Allah�s Messenger , we are itinerant people . We cannot attend � . your sessions . Hence , we ask you to give us some advices

The Imam (a) said : Cling to God-fearing , truthfulness , fulfillment of the trusts that are deposited with you , good company with whoever accompanies you , spread of . salutation , and serving of food

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Offer prayers in the mosques of people , visit the ailed , and participate in their funeral ceremonies . My father told me that the adherents of us �the Prophet�s household- were the best of their folks . The jurisprudent of any people was the Shiite . The muezzin of any people was the Shiite . The most trustful of any people was the Shiite . The most dependable of any people was the Shiite . Thus , you should carry such characters . Lead people

[to love us . Do not make them hate us . [۲۷۸

The Shia are Known from their Worship and Facial signs (۴۰)

My father (r) narrated to us from Ali bin Ibrahim bin Hashim from his father from Ismaeel bin Mehran from Hamran bin Aayun that Abu Abdullah (a) related :

Ali bin al-Hussein (a) was sitting in his house when the door was knocked .

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He asked one of his bondmaids to open the door . �We are some of your Shia , � they shouted from behind the door . As soon as he heard this statement , the Imam jumped so hurriedly that he was about to fall down . When he opened the door , he took back and said :

You are lying . Where are the marks of your faces ? Where are the signs of worship ? Where are the features of prostration ? Our Shia are characterized by their worship and shagginess . Their noses are impaired due to worship , and their foreheads , as

well as organs of prostration , are effaced . Their stomachs are atrophied , and their lips are withered . Worship has changed their faces , staying up at nights has fatigued them , and hot weather has affected their bodies . They praise Allah when people are silent , offer prayers when people are asleep , and are sad when people are happy . Their distinctive feature is asceticism . Their wording is mercy and their main concern [is Paradise . [۲۷۹

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The Shia and the Disavowal of Jibt and Taghut (۴۱)

Ali bin Ahmed bin Abdullah narrated to us from his father from his grandfather from Ahmed bin Abi Abdullah al-Barqi from his father from Amr bin Shemr from Abdullah : that Imam as-Sadiq (a) said

He who believes in seven things is (regarded as) believer : the disavowal of the Jibt and Taghut[۲۸۰] , the declaration of the divine leadership (of the Imams) , the belief of rajaa[۲۸۱] , the legality of

the temporary marriage , the illegality of the (flesh of) eel , and the illegality of passing . (the (wet) hands over the slippers (during the ritual ablutions

Manners of the Believers (۴۲)

My father (r) narrated to us from Abdullah bin Ja�far al-Himyari from Harun bin Muslim from Mas�ada bin Sadaqa : As he was asked about the clear resoluteness : that is seen in the manners of the believers , Abu Abdullah (a) answered

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This is because of the existence of the glory of the Quran in the believers� hearts and the existence of the purity of faith in their chests . They worship Allah , Powerful . and Majestic is He , obey Him , and believe the Messenger of Allah

? They asked : What about the stinginess that is noticed in the believers� manners

He (a) answered : This is because the believers seek only legal earnings . To seek legal earnings is something very hard; therefore , the believers dislike forsaking the things that they exerted all efforts painstakingly to obtain . When they

. are generous , they spend so properly

? They asked : What are the characters of the believers

He (a) answered : The believers sleep like the drowned , eat like the ailed , weep like the mother that is bereaved of her child , and sit like the one against whom people are . rallied

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They asked : Why are the believers more importunate than others are in the question ? of marriage

He (a) answered : This is because the believers restrain their carnal desires and do not violate the others� honors . Besides , they do so in order that their sexual drives will not lead them astray . If a believer gains the legal , he satisfies himself with it and . dispends with anything else

Imam as-Sadiq (a) also said: Only the believers enjoy three characters altogether: - the knowledge of Allah, knowledge of those whom they like, and knowledge of those whom they dislike

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He (a) also said : A believer�s power lies in his heart; therefore , he stays up at - . nights (for worship) and observes fasting during days while his body is weak and thin

He (a) also said : With regard to his religion , the believer is firmer than the - . unshakable mountains

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One can take from the unshakable mountains , while no one can take anything from [the beliefs of the believers , for they are so observant and abiding by his religion . [۲۸۲

The Believer , the Muslim , and the Muhajir (۴۳)

: The same series of relaters)� The Prophet (s) said)

Do you know why the believers are called so ? This is because people can entrust them with their souls and fortunes . May I tell you about the true Muslims ? The true Muslims are those from whose hands �i . e . acts- and tongues �i . e . words- people are saved . May

I tell you about the true Muhajirs ? They are those who deserted the sins as well as [everything that Allah has forbidden . [۲۸۳

The Believer is Displeased by his Evil Deeds (۴۴)

The same previous series of relaters)� The Prophet (s) said : He who is displeased) [by his evil deeds and pleased by his good deeds is believer . [۲۸۴

(۴۷)� (۴۶) � (۴۵)

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The Ugly Believer (۴۵)

My father (r) narrated from Sa�d bin Abdullah from� Hebbab al-Wasiti that Abu .Abdullah (a) said : It is very ugly for a believer to be humiliated by his desires

Leprosy is Semi-Curse (۴۶)

The same previous series of relaters)� Abu Abdullah (a) said : Leprosy is semi-curse) [. Neither we , nor will our descendants and Shia be affected by leprosy . [۲۸۵

The Believer is Firmer Than Blocks of Iron (۴۷)

The same previous series of relaters)� from Hussein bin Amr said that Abu Abdullah) (a) said : The believer is firmer than blocks

of iron . Iron is changed when it is subjected to fire , while the believer will not be changed even if he is killed , cut by a saw , and then killed anew . [۲۸۶]

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Allah Created the Believers from the Same Origin (۴۸)

Al-Hasan bin Ahmed (r) narrated from� al-Mufaddhal that Abu Abdullah (a) said : Allah , Blessed and Exalted is He , has created all the believers from the same origin . No one is added to them and no one of them is excluded . By Allah (I swear) , they are like a head for a body and fingers for a hand . If you notice anyone unlike this description , you should know that he is hypocrite . [۲۸۷]

Winter is the Believer�s Spring (۴۹)

Mohammad bin Ali Majilwayh (r) narrated to us from� Mohammed bin Sulaiman ad-Dailami that Abu Abdullah (a) said : Winter is the believer�s spring . Its long nights

help the

[believer offer his rites of worship . [٢٨٨

(٥٢)� (٥١) �(٥٠)

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The Believer and the Worldly Misfortunes (٥٠)

The same previous series of relaters)� from Mohammed bin Ahmed from Muawiya) bin Ammar that Abu Abdullah (a) said : Allah has not insured the believers against the worldly misfortunes . In fact , He insures them against the blindness in the [Hereafter[٢٨٩] and the unhappiness �i . e . sightlessness . [٢٩٠

The Believer is not Unblessed (٥١)

The same previous series of relaters)� from Mohammed bin Ahmed from Saeed bin) [Ghazwan that Abu Abdullah (a) said : The believer is not unblessed . [٢٩١

Qualities of the Believer (٥٢)

The same previous series of relaters)� from Ahmed bin Mohammed from as-Salih) Bin Maitham that Abu Abdullah (a) said : He who enjoys three characters has the qualities of faith in perfect:

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To tolerate the wrong , to suppress the anger , and to pardon for the sake of gaining Allah�s rewards . For anyone who enjoys such characters , Allah will take him to Paradise and will grant him the right to intercede for individuals as many as the [individuals of (the tribes of) Rabeea and Madhar . [۲۹۲

Steadfastness Against Misfortunes (۵۳)

The same previous series of relaters)� from Mohammed bin Ahmed from Zaid that) Abu Abdullah (a) said : You will not be considered as believers before you become trustworthy and regard the favor of luxury as misfortune . In fact , to be steadfast .against misfortunes is better than to enjoy good health with luxury

Ethics and Moralities of the Believer (۵۴)

The same previous series of relaters)� from Mohammed bin Ahmed that a man) :asked Abu Abdullah (a) to describe the believer . He (a) said

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The believer enjoys strength with religiousness , determination with lenience , faith with conviction , carefulness with understanding , activity with right guidance , charity with straightforwardness , overlooking with appetite , knowledge with clemency , wit with indulgence , rightful openhandedness , moderation in wealth , temperance[۲۹۳] in poverty , pardon in ability , obedience with advice , godliness in desires , prudence in jihad , praying in concern , and steadfastness against hardship . In shaking disasters , he is solemn . In misfortunes , he is steadfast . In luxury , he is thankful . He does not backbite anyone , pride himself against anyone , or oppress anyone . He shows tolerance when he is oppressed . He does not rupture his relations with his relatives . He is not weak , rude , or coarse . His sight does not precede him , [۲۹۴] his stomach does not disgrace him , and his carnal desire does not dominate him . He does not .envy others

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He does not scant , waste , or exceed the proper limits . He only economizes . He supports the wronged and compassions the poor . His own self is in distress because of him , while the people are in ease from him . He does not desire for the dignity of this world and does not worry about people�s humiliation . People are engaged in their concerns while the believer has his own concern . He does not see any blemish in his clemency , any weakness in his opinion , or any waste in his religion . [۲۹۵] He guides him whoever seeks his consultation , helps him who helped him , and refrains from the wrong , the obscene language , and ignorance . These are the moralities of the believer . [۲۹۶]

(۵۵) The Believer is Powerful in the Religion

The same previous series of relaters (� from Mohammed bin Ahmed from Abu al-Alaa that Abu Abdullah (a) said:

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true believer is feared by everything , for he is powerful in the religion of Allah and he [does not fear anything . This is the distinctive feature of the believers . [٢٩٧

Everything is Submissive to the Believer (٥۶)

The same previous series of relaters)� from Mohammed bin Ahmed from � Safwan) al-Jammal that he heard Abu Abdullah (a) saying : Everything is submissive to the . believer

He (a) then added : Allah will cause everything , including vermin , beasts , and birds , [to fear the believer if he is sincere to Allah . [٢٩٨

(٥٧)

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�In the Heavens , the Believer Gives Light as Same as the Stars (٥٧)

My father (r) narrated to us from Sa�d bin Abdullah from Ahmed bin al-Hasan bin Ali bin Faddhal from� Ammar bin Musa that Abu Abdullah (a) was asked whether the . inhabitants of the heavens can see the inhabitants of the earth

He (a) answered : �The inhabitants of the heavens can see only the believers , because they give

light like the light of the stars . � Some asked : �Can they see the people on this earth markedly ? � He (a) answered : �No , they cannot . They can only see their � . lights wherever they go

He (a) then added : �On the Day of Resurrection , every believer will be given five [hours during which he will be granted the right of intercession . �[٢٩٩

(٥٩) � (٥٨)

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The Believer and his Enemy (٥٨)

My father (r) narrated to us from Sa�d bin Abdullah from � al-Harithi from Ziyad al- : Qandi that Abu Abdullah (a) said

To see the enemy plunge in the acts of disobedience to Allah is a sufficient victory that [Allah bestows upon the servant . [٣٠٠

The Believer is Neither Coward nor Stingy (٥٩)

My father (r) narrated to us from Sa�d bin Abdullah from� al-Harithi that Abu Abdullah (a) said:

Anyone who enjoys stinginess, envy, and cowardice cannot be believer. The believer is never coward, stingy, or acquisitive. [۳۰۱]

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The Believer is Self-Righteous (٦٠)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from Mohammed bin Yahya al-Attar from one of his companions that Abu Abdullah (a) said:

The believer is self-righteous. He is more sincere with himself than seventy believers.[٣٠٢]

The Believer Has Characters from his Lord, Prophet, and Imam (٦١)

My father (r) narrated to us from Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Imran al-Ash�ari from Sahl bin Ziyad from al-Harith bin ad-Delhath (the servant of Imam ar-Ridha) that Abu al-Hasan (a) said:

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A servant will not be a faithful believer before he learns three characters : one from the Lord , one from His Messenger , and one from the Imam.

The character that he should learn from Allah is the concealment of secrets . Allah the Glorified says : He knows the unseen and He does not allow anyone to know His secrets�

(۲۸ : ۷۲)

The character that he should learn from the Prophet (s) is that he should treat people courteously . Allah says : Take the surplus , preach the truth , and keep away from the (ignorant ones . (۷ : ۱۹۹

The character that he should learn from the Imam (a) is to be steadfast against situations of misfortune and crises . Allah says : � and those who exercise patience in [poverty and in distress . (۲ : ۱۷۷)[۳۰۳

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The Intention to Do Good or Bad (۶۲)

My father (r) narrated to us from Sa�d bin Abdullah from� Ali bin Saaih that Abdullah : bin Musa bin Ja�far (a) related

I asked my father (Imam al-Kadhim) whether the Keeping Angels know the good or bad deed before the servant acts them . He asked me : �Is the smell of the toilet as same as the perfume ? � I answered : �Of course not . � He (a) said

In the same manner , when a servant intends to do a good deed , his breath� : becomes sweet-smelling . In this case , the angel on the right[۳۰۴] says to the angel on the left , �Stop it . He intends to do a good deed . � If the servant does that good deed , his tongue stands for the pen (with which the good deed will be recorded) and . his saliva stands for the ink and , hence , the angel will record it for him

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When the servant intends to do an evil deed , his breath becomes stinking . In this case , the angel on the left says to the angel on the right , �Stop it . He intends to do an evil deed . � If the servant commits that evil deed , his tongue stands for the pen (with which the good deed will be recorded) and his saliva stands for the ink and

[hence , the angel will record it against him . �[٣٠٥ ,

Amir ul-Muminin Describes the Sincere (٦٣)

Mohammed bin Salih narrated to me from (�) Abu al-Abbas ad-Dainouri that Mohammed bin al-Hanafiyya related : Al-Ahnaf bin Qays invited Amir ul-Mu'minin (a) in Basra after the Battle of the Camel . When Amir ul-Mu'minin responded to the invitation , he asked al-Ahnaf to invite his companions , too . After that , some people . who were very reverent as if they were worn out skins came in

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O Amir ul-Mu'minin , � asked al-Ahnaf , �What happened to those people ? Was it� � ? because scarce of food or was it because of the terror of war

Amir ul-Mu'minin (a) answered : �No , Ahnaf . It was not . Allah , Glorified is He , loved some people who worshipped Him devotedly in this world as if

they were under blockade , because He has known their dread of the Day of Resurrection before they have witnessed it . They therefore exerted all their possible efforts in this regard . If they remember that morning when the creatures will be brought before their Lord , they imagine a line comes out of Hell to gather all the creatures before their Lord and imagine a record that is opened before the Witnesses and uncovers all of their sins . Thus , their souls are about to run flowingly , their hearts are about to fly with wings of fear highly , and their minds are as if they are boiling in a cauldron .

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They have longed (for meeting Allah) like the longing of the distracted in the murk and they have been distressed because of the fear of that to which they dedicated themselves . Thus , they have become weak-bodied , brokenhearted , gloomy-faced , dry-lipped , and atrophied-stomached . You see them as

if they are drunk; they talk in the loneliness of nights and are submissive like worn out skins . They have offered their acts to Allah so sincerely in secret and in public . Their hearts have never felt secure because of their fear of Allah . They have behaved as if they were the guards of the domes of their tributes . Were you to see them at nights�when the eyes are asleep , the sounds are quiet , and the movements of the birds in their nests are calm�the threatening horror of the Day of Resurrection has deterred them from sleeping , just as Allah says : �Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep ? �((٧ : ٩٧

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So , they wake up panic-stricken , hurried to their prayers crying�they , sometimes , weep and sometimes praise Allah . In their places of worship , they weep and resound . . At gloomy nights , they weep

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O Ahnaf , to see them at nights standing on their limbs with the backs bent . They recite the parts of the Quran in their prayers . Their wailing , lamenting , and sighing are very deep . If they sigh , you think as if the fire (of Hell) has taken them from the throat . If they wail , you think as if the chains are fastened on their necks . If you look at them in days , you see the people who �walk gently on the earth , � say �good wording to people , � and �when addressed by the ignorant ones , their only response is , �Peace be with you . �� And �when they come across something [impious , they pass it by nobly . �[۳۰۶

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They have prevented their feet from inspecting the people�s defects , stopped their tongues from mentioning the people�s honors , checked their hearings from interfering in the others� reference to the

wrong , feasted their eyes on turning them away from (looking at) the acts of disobedience to Allah , and directed towards the Abode of Peace�he whoever enters there will be saved from doubt and griefs . It seems , O Ahnaf , that you have been engaged by looking at the face of that one which afflicts you with (various sorts of) misfortunes in the very moment you enjoy looking at its flourishing face , and you have been engaged by looking at the drawings of the portico of that lodging , as well as its hanged curtains , while wind and hot weather are charged with its fruits . Nevertheless , that lodging , which is definitely not your permanent abode , has distracted you from (working for) the Final Abode that Allah created from a white pearl , holed rivers , planted trees , cast shadows of its ripen fruits over it , and filled in . it with the young women

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. Then , He will house (permanently) His disciples and obedient people there

Were you , O Ahnaf , to see them when they will come to their Lord the Glorified . When their mares are stricken , their riding she-camels will make such a nice sound that no one has ever heard its like . A cloud that rains musk and saffron will overshadow them . Their mares will neigh between the plants of the gardens (of Paradise) , and their she-camels will take them between the heights of saffron . They will walk gravely on pearls and corals . The curators of Paradise will receive them with the pulpits of basil . A wind from the direction of the Divine Throne will then disperse over them jasmine and daisy . When they approach the portals (of Paradise) , Ridhwan[٣٠٧] will open them in their faces and they will prostrate themselves for Allah in the courtyard of Paradise . The All-omnipotent Allah will say to them , �Raise your heads . I have freed you from the burden of worship and housed you in the paradise � . of contentment

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If you , O Ahnaf , disregard that which I have previously said , you will be left in the shirts of tar , you will run around in blazing fire and boiling water , and you will be watered very boiling water . On that day , many spines will be broken , many faces will be destroyed , and many will be deformed and beaten on the noses . Likewise , the chains will eat the palms of many , and the bands will cohere with the necks of many . Were you , O Ahnaf , to see them slipping in the valleys of Hell and climbing the mountains there while they are dressed with pieces of tar and matched to the sinful and the devils . If they call for help against the fire , the scorpions and snakes will attack them . Were you also to see the caller who will say : �O people of Paradise and its bliss and jewels and garments , you will live forever and you will never die . � Only then , they lose hope completely , the doors will be locked , and the relations will be . cut

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On that day , many old men will mourn for their old age , many young people will mourn for their youth , and many women will wail for their scandals . Their screens will be torn . On that day , many will be dipped and detained between the layers of Hell . It is a dip that will cause you to dress a garment�after you had dressed linen clothes , drunk water that was cooled on the walls , and eaten the various meals- , which will turn gray every single and smooth hair that you were feeding and will gouge out the eye with which you saw every dear one . This is what Allah has prepared for the criminals and that was what Allah has prepared for the God-fearing . [۳۰۸]

(۶۴) The Best Servants

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from Mohammed bin al-Hasan as-Saffar from Ahmed bin Mohammed bin Khalid from Ismaeel bin Mehran�

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from Saif bin Umaira from Sulaiman bin Ja�far an-Nakh�i from Mohammed bin� : Muslim and others from� that Abu Ja�far Mohammed bin Ali (a) said

As he was asked about the best servants , the Prophet (s) said : The best servants are those who become happy when they do a good deed , seek Allah�s forgiveness when they make a mistake , show gratitude when something is given to them , and [pardon when they are enraged . [٣٠٩

Ali is the Disciple of Allah (٦٥)

Mohammed bin al-Qasim Alistrabadi (r) narrated to us from Yousuf bin Mohammed bin Ziyad and Ali bin Mohammed bin Sayyar from their fathers that al-Hasan (Imam al-Askari) bin Ali bin Mohammed bin Ali bin Musa bin Ja�far bin Mohammed bin Ali bin al-Hussein bin Ali bin Abi Talib (a) related that the Prophet (s) said

: to one of his companions

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You , O Abdullah , should love , hate , support , and antagonize�all for the sake of� Allah . You cannot gain the loyalty to Allah except through this way . A man cannot find the taste of faith , no matter how many his prayers and days of fasting are , unless he follows so . Unfortunately , these days , people are fraternizing with each other on the bases of the worldly benefits . Likewise , they love each other and hate each other for the same reason . This will in no means benefit them in the sight of Allah . � The man asked : �How can I know whether my support or antagonism was for the sake of Allah ? Who is the disciple of Allah

? so that I will support him , and who is the enemy of Allah so that I will antagonize him
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The Prophet (s) pointed to Ali (a) and said : �Do you see this one ? � The man said : �Yes , I do . � He (s) said : �The supporter of this one is surely the disciple of Allah; therefore , you should support him . The enemy of this one is surely the enemy of Allah; therefore , you should antagonize him .

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You should support him whoever supports this man , �Ali- even if he is the killer of your father and sons . You should antagonize him whoever antagonizes this man , even if he was your father or your sons . �[۳۱۰]

The Characters of the Religious (۶۶)

Al-Hasan bin Ahmed bin Idris (r) narrated to us from his father from Ahmed bin

bin Easa from his father from Abdullah bin al-Qasim from his father from Abu Bassir that Abu Abdullah related on the authority of his fathers that Amir ul-Mu'minin (a) said : The religious people enjoy definite characters due to which they are recognized : telling truth , redemption of trusts , fulfillment of the pledge , infrequency of pride , shyness , regard of the relatives , mercifulness to the weak , rarity of copulation , doing of favors , good mannerism , broad-mindedness , and pursuance of knowledge as well as every matter that takes near to Allah . They will receive abundant blessings . and the best eternal dwelling

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Tuba �abundant blessings- is the name of a tree that is in Paradise . Its origin is in the house of the Prophet (s) . In the house of every believer , there will be a branch of . that tree . That branch will carry any desire that occurs to the believers

If a painstaking

rider walks for one hundred years under the shadow of that tree , he will not be able to get out of it . If a crow begins his journey of flight from the lower part of that tree , it . will not attain its higher part before it dies out of old age . You should desire for so

The (true) believer engages himself (in acts and rites of worship to Allah) while people feel restful towards him . When night comes upon him , he takes the face as his bed and prostrates his honorable organs before Allah , Powerful and Majestic is He . He confides to the One Who created him (secretly) to release him (from Hell) . You should [be like this . [٣١١

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The Nobilities of Character (٦٧)

Ahmed bin Mohammed bin Yahya al-Attar (r) narrated to us from his father from Ahmed bin Mohammed bin Easa from Othman bin Easa from Abdullah bin Meskan : that Abu Abdullah (a) said

(Allah , Blessed and Exalted is He , has given the Prophet (s

the nobilities of character exclusively . You should test yourselves through such characters . If you have them all , you should thank Allah and seek more.

These are ten : conviction , satisfaction , tolerance , thankfulness , clemency , good mannerism , openhandedness , sense of honor , courage , and personality . [٣١٢]

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(٦٨) Abdul-Azheem al-Hasani and Imam Al-Hadi

Ali bin Ahmed bin Musa ad-Daqqaq and Ali bin Abdullah al-Warraq narrated to us from Mohammed bin Harun as-Sufi from Abu Turab Ubaidullah bin Musa al-Huyani that Abdul-Azheem al-Hasani related : I visited my master Ali bin Mohammed bin Ali bin Musa bin Ja�far (a) . When his eyes fell on me , he said : �Welcome , O Abu al-Qasim ,

you are surely our disciple . � �O son of the Messenger of Allah , � I said , �I want to provide my beliefs before you . If they are right , I will maintain until I meet Allah , Powerful and Majestic is He . � �Well , � said the Imam (a) �show me . � I began , �Allah , Blessed and Exalted is He , is One . There is nothing like Him . He is out of the two edges�the edge of neutralization and the edge of anthropomorphism . [٣١٣] He is not corporeality , image , accident , or essence .

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He is the Maker of the corporalities , the Former of the images , and the Creator of the accidents and the essences . He is the Lord , the Possessor , the Maker

and the Producer of everything . He is All-wise; He neither does the ugly nor does He , break the obligatory . I also believe that Mohammed (s) is His servant and messenger as well as the seal of the prophets . No prophet will come forth after him up to the Day of Resurrection . His code is the seal of codes . No code will be enacted after his code up to the Day of Resurrection . I also believe that the Imams , successors , and lawful leaders after him are Amir ul-Mu'minin Ali bin Abi Talib , al-Hasan , al-Hussein , Ali bin al-Hussein , Mohammed bin Ali , Ja�far bin Mohammed , Musa bin Ja�far , Ali bin � . Musa , Mohammed bin Ali , and you�my master (a) respectively

The Imam (a) said : �After me , my son al-Hasan will come . What will people do with � ? his successor

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. What is that , master ? � I asked�

Imam al-Hadi (a) answered : �His appearance will

not be seen and his name cannot be mentioned until he comes forth to fill in the earth with justice and fairness in the same way as it would be filled with wrong and injustice � .

I submit to this , � I said , �I also declare that the follower of the Imams is surely� the disciple of Allah , their enemy is surely the enemy of Allah , the obedience to them is surely the obedience to Allah , and the disobedience to them is surely the disobedience to Allah.

I declare that the Prophet�s Midnight Ascension is right , the tomb interrogation is right , Paradise is right , Hell is right , the Path is right , the Balance is right , and there is no doubt about the coming of the Hour of Doom and that Allah will raise every one from the graves.

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I declare that the obligatory religious duties , after the (obligatory) loyalty to the Imams , are the prayer , the zakat , the fasting , the hajj , the jihad , the enjoinment of good , the forbiddance of evil , and the keeping of the parents� rights . This has been my religion , belief , and faith . � Ali bin Mohammed (a) said : �O Abu al-Qasim , this is , by Allah , the very religion that Allah has accepted for His servants; therefore , you should keep it . Allah may strengthen your faith by the true Words in this world and in [the life to come . �[۳۱۴

The Shiite does not Deny Four Matters (۶۹)

Ahmed bin al-Hasan al-Qattan (r) narrated to us from Ahmed bin Yahya bin Zakariyya from Bakr bin Abdullah bin Habib from Tamim bin Buhloul from Mohammed bin Emara :from his father that Ja�far bin Mohammed as-Sadiq (a) said

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He who denies four matters does not belong to our Shia : the Prophet�s Midnight Ascension , the tomb interrogation , the creation of Paradise and Hell , and the right of intercession . [۳۱۵]

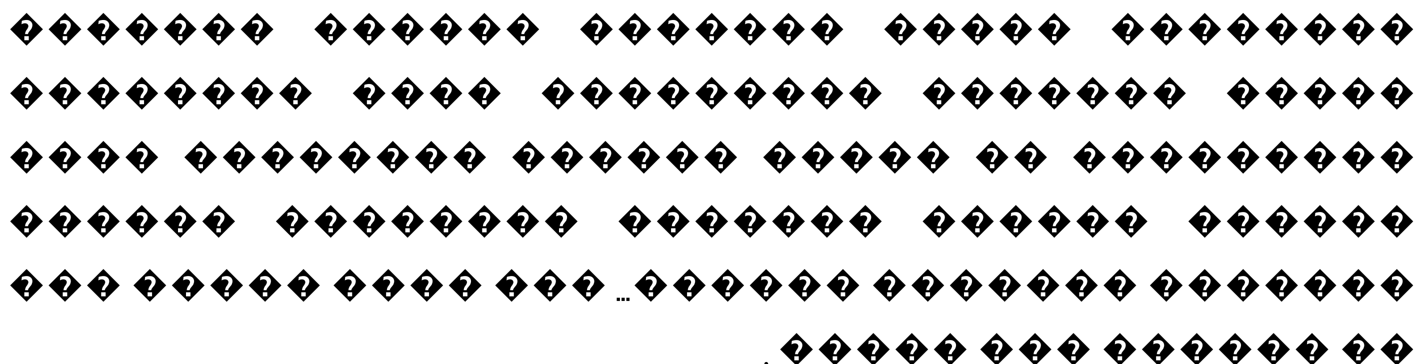
(۷۰) To Deny the Ascension is to Deny the Prophet

Mohammed bin Ibrahim bin Ishaq at-Taliqani (r) narrated to us from Ahmed bin Mohammed bin Saeed al-Hamadani from Ali bin al-Hasan bin Ali bin Faddhal from his father that Abu al-Hasan Ali bin Musa ar-Ridha (a) said : He who denies the Prophet�s Midnight Ascension is belying the Prophet . [۳۱۶]

(۷۱) The True Believer

Abdul-Wahid bin Mohammed bin Abdous al-Attar an-Nisapuri (d) narrated to us from Ali bin Mohammed bin Qutaiba that al-Fadhl bin Shathan said :

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Ali bin Musa ar-Ridha (a) said: For anyone who declares the oneness of Allah, denies His being anthropomorphized, deems Him far above that whichever does not fit Him, declares that might, power, will, volition, creation, authority, and acts�all are in the possession of Allah, believes that the acts of the servants (the planning for the acts, not their bringing into being) are created, declares that Mohammed (s) is the messenger of Allah and Ali and the Imams who follow him are the arguments of Allah (against the creatures), supports their disciples, antagonizes their enemies, avoids committing the grand sins, believes in rajaa and the two mut�as, and has faith in the Prophet�s Midnight Ascension, the tomb interrogation, the Divine Pool, the right of intercession, the creation of Paradise and Hell, the Path, the Balance, the raising from the death, and the Resurrection, he is surely believer and one of our Shia�the Shia of the Prophet�s household. [۳۱۷]

ENDNOTES

۱- ۲۹

۱. Refer to Bihar ul-Anwar; ۶۸:۱۶۷ H. ۲۳, al-Wassail; ۳:۴۱ H. ۲۶.

۲. Refer to Bihar ul-Anwar; ۶۸:۱۶۷ H. ۲۴, al-Wassail; ۱۸:۸۳ H. ۲۵

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۳. Refer to Bihar ul-Anwar; ۶۷ : ۳۰۳ H . ۳۴ , al-Wassail; ۱۱ : ۴۶۵ H . ۲۲ .

۴. Refer to Me�aani al-Akhbar; ۳۹۹ H . ۵۷ (with another series of relaters) , Bihar ul-Anwar; ۲ : ۹۸ H . ۴۹ .

۵. Refer to Fadhaa�il ul-Ash�hur ith-Thalatha; ۱۰۵ H . ۹۵ , Bihar ul-Anwar; ۶۸ : ۱۶۷ H . ۲۵ , al-Wassail; ۱ : ۱۵ H . ۲۸ .

۶. Refer to At-Tawhid; ۲۷ H . ۲۶ , Me�aani al-Akhbar; ۳۷۰ H . ۱ , Thawab ul-A�maal; ۱۹ H . ۱ , Kifayat ul-Athar; ۱۱۹ , Falah us-Sa�il; ۱۱۷ , Awali ul-La�aali; ۴ : ۹۴ H . ۱۳۴ , Bihar ul-Anwar; ۹۳ : ۱۹۷ H . ۲۱ , At-Tawhid; ۲۸ H . ۲۷ , Me�aani al-Akhbar; ۲۷۰ H . ۲ , Thawab ul-A�maal; ۲۰ H . ۳ , Mekarim ul-Akhlaq; ۳۱۰ , Bihar ul-Anwar; ۹۳ : ۱۹۷ H . ۲۲ .

۷. Refer to Tanbih ul-Khawattir; ۲ : ۱۵۱ , Bihar ul-Anwar; ۲۱ : ۱۱۱ H . ۲ , ۷۱ : ۱۸۸ H . ۵۱ , and ۹۶ : ۲۳۳ H . ۳۰ .

۸. Refer to Bihar ul-Anwar; ۷۴ : ۱۹۷ H . ۳۱ , al-Wassail; ۱۱ : ۵۰۶ H . ۱۸ .

۹. Refer to Bihar ul-Anwar; ۷۵ : ۳۹۱ H . ۱۱ , al-Wassail; ۱۱ : ۵۰۷ H . ۱۹ .

۱۰. Refer to Bihar ul-Anwar; ۷۵ : ۳۹۱ H . ۱۱ , al-Wassail; ۱۱ : ۴۴۱ H . ۱۱ .

۱۱. Refer to A�lam ud-Din; ۱۲۵ (in another series of relaters) , Mishkat ul-Anwar; ۵۸ ,

. Bihar ul-Anwar; ۶۸ : ۱۶۸ H . ۲۶

. Refer to Mishkat ul-Anwar; ۲۳۹ , Bihar ul-Anwar; ۶۸ : ۱۶۸ H . ۲۷ .۱۲

The Dajjal : A great personal opponent of Imam Mahdi , peace be upon him , . ۱۳ . expected to appear before the end of the world

. Refer to Bihar ul-Anwar; ۷۵ : ۳۹۱ H . ۱۱ , al-Wassail; ۱۱ : ۴۴۱ H . ۹ .۱۴

Refer to As-Saduq�s al-Amali; ۴۸۴ H . ۸ , Rawdhat ul-Wa�idheen; ۴۱۷ , Bihar ul- .۱۵ . Anwar; ۶۹ : ۲۳۷ H . ۳ , al-Wassail; ۱۱ : ۴۴۲ H . ۱۲

. Refer to Bihar ul-Anwar; ۷۴ : ۱۹۷ H . ۳۱ , al-Wassail; ۱۱ : ۵۰۷ H . ۲۰ .۱۶

. Nasibi is the person who provokes hostility against the Prophet�s household .۱۷

Refer to Me�aani al-Akhbar; ۳۶۵ H . ۱ , Bihar ul-Anwar; ۲۷ : ۲۳۳ H . ۴۳ . In Thawab ul- .۱۸ A�maal; ۲۰۷ , Ilal ash-Sharaayi�; ۶۰۱ H . ۶۰ (with other series of relaters) , a part of this narration is recorded , Mishkat ul-Anwar; ۶۲ ۸۹ , Bihar ul-Anwar; ۶۸ : ۱۸۸ H . ۴۳ . In another way of relation , the same narration is recorded in al-Kafi; ۲ : ۲۳۳ and at- . Tamhees; ۶۶ H . ۱۵۶

Refer to A�lam ud-Din; ۱۴۲ , Falah us-Sa�il; ۲۶۸ , Mishkat ul-Anwar; ۷۹ , Rawdhat .۱۹ ul-Wa�idheen; ۲۹۴ , al-Wassail; ۴ : ۸۴۳ H . ۱۴ . In another way of relation , the same . narration is recorded in al-Khissal; ۲ : ۴۴۴ H

. Refer to al-Amali; At-Tusi ۱۳۵ , al-Mufid�s al-Irshad; ۱۴۰ , Mishkat ul-Anwar; ۵۸ .۲۰

Refer to al-Kafi; ۲ : ۲۳۳ H . ۹ , al-Khissal; ۱ : ۱۹۵ H . ۶۳ , Da�aayim ul-Islam; ۱ : ۵۸ , .۲۱ Tuhaf ul-Uqoul; ۵۱۵ , A�lam ud-Din; ۱۲۹ , Mishkat ul-Anwar; ۵۸ ۶۳ , Ikhtiyaru Ma�rifat . Ar-Rijal; ۳۰۶ H . ۵۵۲ , Bihar ul-Anwar; ۶۸ : ۱۸۷ H . ۴۲

Allama al-Majlisi commented : This means that there is no (family) relation . ۲۲ between God and the Shia due to which He may forgive them while He does not forgive the others who have committed the same sins . It also may mean that there is no (family) relation between God and Ali due to which God may forgive Ali�s followers while He does not forgive the followers of the Prophet , for example , who have committed the same sins . As a result , the only relation between God and His servants is the obedience to Him and fear of Him . From that cause , the Imams , . peace be upon him , are the dearest people to God

Refer to al-Kafi; ۲ : ۶۰ H . ۳ , As-Saduq�s al-Amali; ۴۹۹ H . ۳ , (in another series of .۲۳ relation) , al-Amali; At-Tusi ۷۳۵/۱۵۳۵ , Mishkat ul-Anwar; ۵۹ , Tanbih ul-Khawattir; ۲ : . ۱۸۵۵ , Bihar ul-Anwar; ۷۰ : ۹۷ H . ۴

. Refer to al-Kafi; ۲ : ۷۴ H . ۳ , al-Khissal; ۲ : ۳۹۷ H .۲۴

Tuhaf ul-Uqoul; ٣٠٠ , A�lam ud-Din; ١١٢ , at-Tamhees; ٦٩ H . ١٦٦٨ , Mishkat ul- , ١٠۴ . Anwar; ٦١ , Bihar ul-Anwar; ٦٨ : ١٩٠ H . ۴٦

. This means that they are so quiet and so self-possessed .٢۵

Refer to Da�aayim ul-Islam; ١ : ٦۴ , Tanbih ul-Khawattir; ٢ : ٢٠٣ , al-Ghaybah; an- .٢٦ Numani ٢٠٣ H . ۴ , Tuhaf ul-Uqoul; ٣٧٨ , A�lam ud-Din; ١١٣ , at-Tamhees; ٧٠ H . ١٦٦٩ , Bihar ul-Anwar; ٦٨ : ١٦٨ H . ٢٨

. Refer to Bihar ul-Anwar; ٦٧ : ١۵٨ H . ٢ .٢٧

. Abu al-Abbas was the first Abbasid caliph .٢٨

. Abu Ja�far ad-Dawaniqi was the second Abbasid caliph .٢٩

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. Refer to Bihar ul-Anwar; ۴٧ : ١٦٦ and ٦٨ : ٦۴ H . ١١٧ .٣٠

. Refer to Bihar ul-Anwar; ٣ : ١۴ H . ٣٨ .٣١

. Refer to Bihar ul-Anwar; ٢ : ٢١٨ H . ١٣ .٣٢

Regarding this meaning , refer to al-Mahaasin; ١۴١ H . ٣٣-۴ , al-Mufid�s al-Majalis; .٣٣ . �٣٢٧ H . ١١ , at-Tousi�s al-Amali; ١ : ٩٢ ٢٧۵ , Bihar ul-Anwar; ٧ : ٢٣٧ �٩

. Refer to al-Kafi; ٦ : ۴٨٠ H . ١٢ , al-Wassail; ٣ : ٣۴۵ H . ٢ .٣۴

. Refer to Bihar ul-Anwar; ٦٨ : ١٦٩ H . ٢٩ .٣۵

. Refer to al-Irshad; ١ : ٢٧٧ , Mishkat ul-Anwar; ۵٨ , Bihar ul-Anwar; ٦٨ : ١۵١ H . ۵ .٣٦

Refer to Kenz ul-Fawa�id; ١ : ٨٧ , at-Tamhees; ٧٠ H . ١٦٩ , Tanbih ul-Khawattir; ٢ : .٣٧ ٢٠٣ , Da�aayim ul-Islam; ١

. Bihar ul-Anwar; ۶۹ : ۴۰۱ H . ۹۹ , ۶۴ :

Refer to al-Kafi; ۲ : ۱۷۹ H . ۱ , Kitab Sulaim bin Qays; ۲۳۸ , As-Saduq�s al-Amali; ۴۵۷ .۳۸ H . ۲ , at-Tamhees; ۷۰ H . ۱۷۰ , Mekarim ul-Akhlaq; ۴۷۵ , Rawdhat ul-Wa�idheen; ۴۳۷ , Nahj ul-Balagha; ۱۰ : ۱۳۲ (sermon No . ۱۹۲) , Bihar ul-Anwar; ۶۷ : ۳۱۵ H . ۵۰ and ۶۷ : ۳۴۱ H . .۵۱

Refer to A�lam ud-Din; ۱۳۱ ۳۰۳ , Keshf ul-Ghumma; ۲ : ۲۰۸ , Tuhaf ul-Uqoul; ۳۲۴ , .۳۹ . Tanbih ul-Khawattir; ۲ : ۷۶ , Bihar ul-Anwar; ۶۷ : ۳۰۳ H . ۳۴

. Refer to Mishkat ul-Anwar; ۴۴ , Bihar ul-Anwar; ۷۰ : ۲۸۳ H . ۴ .۴۰

Refer to al-Mahaasin; ۱ : ۱۸ H . ۵۱ , al-Ayyashi�s Tafsir; ۱ : ۴۸ H . ۵۶ , Mustatrafat us- .۴۱ . Saraa�ir; ۵۹۹ , Bihar ul-Anwar; ۷۴ : ۱۵۹ H . ۱۴

. Refer to Mishkat ul-Anwar; ۱۴۶ , Bihar ul-Anwar; ۷۴ : ۱۶۲ H . ۲۵ .۴۲

. Refer to Bihar ul-Anwar; ۶۸ : ۱۶۹ H . ۳۰ .۴۳

Jibt stands for the idols as well as anything that is worshipped or obeyed in . ۴۴ violation of God�s commandments . Taghut is every oppressor and , as a modern . term , dictator

The belief of rajaa �reviviscence- is to believe that God will give new life to some .۴۵ people in order to witness the state of Imam al-Mahdi , God hasten his advent . Uninterrupted relations prove that only some individuals will be

given new ages in the reign of Imam al-Mahdi . Those people are those who are .purely believers and those who are absolutely disbelievers

.Refer to Ilal ush-Sharaayi�; ٢ : ٥٥٧ H . ١ , Bihar ul-Anwar; ٧۶ : ٢٩٩ H . ٢۴ .۴۶

Refer to Ilal ush-Sharaayi�; ٢ : ٥٢٣ H . ٢ , Bihar ul-Anwar; ۶٧ : ٢٥٨ H . ۶٢ . (Al-Kulayni , .۴٧ (. in al-Kafi; ٢ : ٢٣٥ H . ١٩ , relates the same narrative to another series of relaters

Refer to Rawdhat ul-Wa�idheen; ٢٩٢ , Bihar ul-Anwar; ۶٧ : ٣٠٣ H . ٣۴ (with slight .۴٨ .(difference in words

.Refer to Bihar ul-Anwar; ۶٧ : ٢٠٠ H . ١ .۴٩

Refer to al-Mahaasin; ٢٥١ , H . ٢۶۶ (with another series of narrators : - Mohammed .٥٠ bin Ismaeel bin Bazigh : Abu Ismaeel as-Sarraj : Khadhir bin Amr) , Bihar ul-Anwar; ۶٧ : .٣٠٣ H . ٣۴

.Refer to Bihar ul-Anwar; ۶٧ : ٣٠۴ H . ٣٥ .٥١

Refer to as-Saduq�s al-Amali; ١٩٧ H . ٢ , (He relates it to Ibn al-Waleed : al-Attar : .٥٢ Mohammed bin Sulaiman ad-Dailami : His father .) Me�aani al-Akhbar; ٢٢٨ H . ١ , (The following addition to this narrative is recorded in the previous reference book : �Its short days help the believer observe fasting during them . �) Rawdhat ul-.Wa�idheen; ٣١٧ , Bihar ul-Anwar; ۶٧ : ٣٠۴ H . ٣۶

This is an indication to God�s saying : �Whoever ignores My guidance will live a .٥٣

woeful life and will be brought in Our presence blind on the Day of Judgment . He will say , "My Lord , why have you brought me back to life blind; before I could see ? " The Lord will say , "This is true . But just as you forgot Our revelations that had come to .(you , so , too , are you forgotten on this day . " (۲۰ : ۱۲۴-۶

.Refer to Bihar ul-Anwar; ۶۷ : ۲۰۰ (within) H . ۱ .۵۴

Refer to al-Mahaasin; ۱۵۸ (within) H . ۹۶ (In this reference book , the word �rash� .۵۵ .replaces the word �unblessed� .) Bihar ul-Anwar; ۶۷ : ۳۰۴ (within) H . ۳۶

The same narration is recorded in al-Khissal; ۱۰۴ H . ۶۳ with the following series of .۵۶ narrators : - (My father , Allah may have mercy upon him , narrated to us from Mohammed bin Yahya al-Attar from Mohammed bin Ahmed from Mohammed bin Hassan from Ibrahim bin Aassim bin Hamid from Salih bin Maitham) . Refer to A�lam .ud-Din; ۱۳۱ , Bihar ul-Anwar; ۶۷ : ۳۰۴ H . ۳۶

. �In other copies of this book , the word �tolerance� replaces �temperance .۵۷

This statement means that the believer controls his sight totally that he looks at a .۵۸ .thing after he knows it is legal for him to look at it

This means that his religion is too firm to be shaken by suspicions , doubts , or acts .۵۹ of disobedience to God

.

Refer to al-Khissal; ۲ : ۵۷۱ H . ۲ (He relates the narration to his father from .۶۰ Mohammed bin Yahya al-Attar and Ahmed bin Idris from Mohammed bin Ahmed bin Yahya bin Arran al-Ash�ari from al-Hasan bin Ali from (a man from) Abu Sulaiman al-Halawani�) , al-Kafi; ۲ : ۲۳۱ H . ۴ , Bihar ul-Anwar; ۶۷ : ۲۹۴ H . ۴ .

۸۳–۶۱

In Jami ul-Akhbar (۳۳۹ H . ۹۴۹/۲ p . ۸۰) , a part of this narration is related by .۶۱ Mohammed bin Mohammed as-Sabzawari .

Refer to Bihar ul-Anwar; ۶۷ : ۳۰۵ (within) H . ۳۶ .۶۲ .

Refer to Bihar ul-Anwar; ۶۷ : ۳۰۵ (within) H . ۳۶ .۶۳ .

Refer to Bihar ul-Anwar; ۶۷ : ۶۳ H . ۶ .۶۴ .

Refer to as-Saduq�s al-Amali; ۹۲ H . ۶ s . ۱۰ (He relates the narration to .۶۵ Mohammed bin Musa al-Mutawakkil from Abdullah bin Ja'far al-Himyari from Ahmed bin Mohammed bin Khalid from his father from Ibn Abi Umair from Abu Ziyad an-Nahdi from Abdullah bin Wahab� On page ۴۴۸ H . ۱۴ s . ۵۸ , the same narration is related to al-Hasan bin Ibrahim bin Natana from Ali bin Ibrahim from his father from Mohammed bin Abi Umair from Abu Ziyad an-Nahdi from Abdullah bin Bukair�) , al-Khissal; ۲۷ H . ۹۶ , Men La Yahdhuruh ul-Faqih; ۴ : ۲۸۴ H . ۸۴۷ , Bihar ul-Anwar; ۷۱ : ۴۱۴ H . ۳۳ and ۷۵ : ۳۲۰ H . ۴۵ .

Refer to al-Khissal; ۱ : ۸۲ H . ۸ (In .۶۶

this reference book , the compiler relates the narration to Mohammed bin al-Hasan bin Ahmed bin al-Waleed from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abu al-Khattab from an-Nadhr bin Shuaib from al-Harithi�) , A�lam ud-Din; ۱۱۱ , Mishkat ul-Anwar; ۳۱۰ , Rawdhat ul-Wa�idheen; ۴۲۴ , Bihar ul-Anwar; ۶۷ : ۳۶۴ H . ۶۸ , ۷۳ : ۱۶۶۱ H . ۹ , ۷۳ : ۲۵۱ H . ۱۰ , ۷۳ : ۲۰۳ H . ۱۲ and ۷۵ : ۳۰۱ H . ۱ .

۶۷. Refer to Bihar ul-Anwar; ۷۵ : ۲۱۶ H . ۱۸ .

۶۸. Refer to Uyounu Akhbar ir-Ridha; ۱ : ۲۵۶ H . ۹ , al-Khissal; ۱ : ۸۲ H . ۷ , As-Saduq�s al-Amali; ۲۷۰ H . ۸ , Me�aani al-Akhbar; ۱۸۴ H . ۱ (In this reference book , the narration is related to Ali bin Ahmed bin Musa from Mohammed bin Abu Abdillah al-Kufi from Sahl bin Ziyad al-Adami from Mubarak �the servant of Imam ur-Ridha- : �) , Keshf ul-Ghumma; ۲ : ۲۹۲ , Mishkat ul-Anwar; ۸۵ , Rawdhat ul-Wa�idheen; ۴۲۲ , Bihar ul-Anwar; ۲۴ : ۳۹ H . ۱۶ , ۶۷ : ۲۸۰ H . ۵ , ۷۵ : ۶۸ H . ۲ and ۷۵ : ۴۱۷ H . ۷۱ .

۶۹. Al-Kulayni , in al-Kafi; ۲ : ۲۴۱-۲ H . ۳۹) relates the same narration to Ali bin Mohammed bin Bendar from Ibrahim bin Ishaq from Sahl bin al-Harith from ad-Delhath (the servant of Imam ur-Ridha) .

۷۰. There are two angels , with each human being ,

whose mission is to record the good as well as the bad deeds that man does . The angels are standing on the right and the left shoulders of each human being . The angel on the right is charged with recording the good deeds , while the angel on the left is charged with recording the evil deeds .

۷۱. Refer to al-Kafi; ۲ : ۴۲۹ H . ۳ .

۷۲. These statements are quoted from the Holy Quran .

۷۳. Ridhwan is the name of the doorkeeper of Paradise .

۷۴. Refer to Bihar ul-Anwar; ۷ : ۲۱۹ H . ۱۳۲ , (As a comment on this narration , Allama al-Majlisi says : This narration is clearly distorted and weak; therefore , I omitted some of its statements .) , ۶۸ : ۱۷۰ H . ۳۱ (As a comment on this narration , Allama al-Majlisi says : This narration is extremely weak . I could not find it in any other reference book in order that I would correct it . Besides , distortion and omission occurred to it .)

۷۵. Refer to As-Saduq�s al-Amali; ۱۹ H . ۴ , al-Khissal; ۱ : ۳۱۷ H . ۹۹ , Ma�dan ul-Jawhar; ۵۰ , Tuhaf ul-Uqoul; ۴۴۵ , Rawdhat ul-Wa�idheen; ۲۹۵ , A�lam ud-Din; ۱۲۹ , Fiqh ur-Ridha; ۳۵۴ , Bihar ul-Anwar; ۶۹ : ۳۰۵ (the end of) H . ۲۶ and ۷۱ : ۲۵۹ H . ۲

۷۶. Refer to Ilal ash-Sharaayi�; ۱۴۰ H . ۱ , As-Saduq�s al-Amali; ۱۱ H . ۷ , Me�aani al-Akhbar; ۳۹۹ H

Uyounu Akhbar ir-Ridha; ۲۹۱ H . ۴۱ , Rawdhat ul-Wa�idheen; ۴۱۷ , Mishkat ul- , ۵۸ .
Anwar; ۱۲۳ , Bihar ul-Anwar; ۶۹ : ۲۳۶ H . ۱

Refer to al-Ayyashi�s Tafsir; ۲ : ۲۱۳ , As-Saduq�s al-Amali; ۱۸۳ H . ۷ , al-Khissal; .۷۷ ۴۸۳ H . ۵۶۶ (He relates this narration to al-Mustafa bin Ja�far as-Samarqandi : Ja�far bin Mas�oud al-Ayyashi : his father Abu an-Nadhr : Ibrahim bin Ali : Ibn Ishaq : Younus bin Abdirrahman : Ibn Sinan : Abdullah bin Meskan : Abu Bassir�) , at-Tamhees; ۶۷ H . ۱۶۱ , Tuhaf ul-Uqoul; ۲۱۱ , Mishkat ul-Anwar; ۳۸ , Bihar ul-Anwar; ۸ : ۱۱۷ H . ۲ , ۶۷ : ۲۸۹ H . ۱۱ , ۷۰ : ۲۸۲ (within) H . ۲ and ۱۰۳ : ۲۲۳ H . ۳

Refer to As-Saduq�s al-Amali; ۱۸۴ H . ۸ , Me�aani al-Akhbar; ۱۹۱ H . ۳ , al-Khissal; .۷۸ ۴۳۱۲ H . ۱۲ , Mekarim ul-Akhlaq; ۲۳۳ , Fiqh ur-Ridha; ۳۵۳ , Bihar ul-Anwar; ۶۹ : ۳۶۸ H . ۵

The edge of neutralization stands for the fact that no description can express the .۷۹ actual attributes of God . The edge of anthropomorphism stands for the fact that God .cannot be anthropomorphized

Refer to As-Saduq�s al-Amali; ۲۷۸ H . ۲۴ , at-Tawhid; ۸۱ H . ۳۷ , Kamal ud-Din; ۲۷۹ H .۸۰ . ۱ , Keshf ul-Ghumma; ۲ : ۵۲۵ , Kifayat ul-Athar; ۲۸۶ , Rawdhat ul-Wa�idheen; ۳۱ , .A�lam ud-Din; ۴۳۶

Refer to Bihar ul-Anwar; ۸ : ۱۹۶ H . ۱۸۶۶ , ۱۸ .۸۱

. H . ۲۲ and ۶۹ : ۹ H . ۱۱ ۳۱۱ :

. Refer to Bihar ul-Anwar; ۸۱ : ۳۱۲ H . ۲۳ .۸۲

. Refer to Bihar ul-Anwar; ۸ : ۱۹۷ H . ۱۸۷ , ۵۳ : ۱۲۱ (the end of) H . ۱۶۱ , ۶۹ : ۹ .۸۳

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In the Name of Allah , the Compassionate the Merciful

From Him , We Seek Help

. All Praise is Due to Allah , the Lord of the Worlds

All Blessings Be upon Mohammed and His Immaculate Household

Abu Ja�far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh (the compiler of : this book) says

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Ali�s Rank is as Same as the Prophet�s (١)

My father (d) related to us from Abdullah bin al-Hussein al-Mueddib from Ahmed bin Ali al-Isfahani from Mohammed bin Aslam at-Tusi from Abu Rajaa from Hemmad bin Zaid from Abdirrahman as-Sarraj from Nafii that Ibn Omar said : When we asked him about Ali bin Abi Talib

: the Prophet (s) was angry and said ,

Why do some people mention that one whose rank in the sight of Allah is as same as mine ? [۳۱۸] He who loves Ali loves me , and Allah will accept him who loves me , and . whomever Allah accepts will be rewarded with Paradise

Whoever loves Ali will not depart this world before he drinks from the Divine River of . Kawthar , eats from the Divine Tree of Tuba , and sees his place in Paradise

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Whoever loves Ali will have his prayers , fasting , and worship accepted and will have . his supplications responded

Whoever loves Ali , the angels will seek Allah�s forgiveness for him and the eight portals of Paradise will all be opened before him so that he can choose the one which . takes him to Paradise with being maintained to the Judgment

Whoever loves Ali , Allah will give him his record (of deeds) in his right hand[۳۱۹] and will call him to account in the same way

. as He calls His prophets

Whoever loves Ali; Allah will alleviate for him the agonies of death and will change his . grave into a garden of Paradise

Whoever loves Ali , Allah will give him in marriage women of Paradise as many as the arteries of his body , will grant him the right to intercede for eighty individuals from his family members , and will give him women and cities of Paradise as many as the hairs [of his body . [۳۲۰

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Whoever loves Ali , Allah will send the Angel of Death to him in the same way as He sends him to the prophets , will save him from the horrible interrogation of Munkar and Nakeer , will lighten his heart , will whiten his face , and will join him with Hamza; [the master of the shahids . [۳۲۱

(. Whoever loves Ali , Allah will save him from the fire (of Hell

Whoever loves Ali , Allah will place wisdom in his heart firmly , will make

. the truth slide on his tongue , and will open before him the doors to His mercy

Whoever loves Ali will be called �the prisoner of Allah� in the heavens and the earth [. [٣٢٢

Whoever loves Ali , an angel from beneath the Divine Throne will call at him : O . servant of Allah , make a new start , for Allah has forgiven all of your sins

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Whoever loves Ali will attend on the Day of Resurrection with a face as bright as the . full moon

. Whoever loves Ali will be crowned and will be dressed the garment of honor

. Whoever loves Ali will pass the Path like the swift lightning

Whoever loves Ali will be granted an acquittance from Hell , a permit to pass the Path ,

and a security against the punishment . Besides , no record of judgment will be opened for him , no balance (for weighing his good acts and evil acts for identifying which one is more) will be maintained for him

� . and it will be said to him , �Enter Paradise without judgment ,

Whoever loves Ali , the angels will shake hands with him , the prophets will visit him , . and Allah will settle all of his needs

Whoever loves the family of Mohammed will be saved from the Judgment , the . Balance , and the Path

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Whoever dies on the love for the family of Mohammed , I guarantee for him a place in [Paradise with the prophets . [٣٢٣

Whoever dies on the hatred for the family of Mohammed will never smell the essence . of Paradise

Abu Rajaa commented : Hemmad bin Zaid used to take pride in this , for he)) [considered it as the only hope .))[٣٢٤

The Merit of the Love for the Family of Mohammed (٢)

Al-Hasan bin Abdullah bin Saeed narrated to us from Mohammed bin Ahmed bin Hamdan al-Qushairi from al-Mugheera bin Mohammed bin al-Muhallab al-Azdi from Abdul-Ghaffar bin Mohammed al-Kelabi from

Amir bin Thabit from Jabir that Abu Ja�far related on the authority of Ali bin al-Hussein from his father (a) that the Prophet (s) said:

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The love for my household and me will help in seven situations whose horrors are enormous: at death, in the grave, in the Resurrection, in the Recorded Account, in the Judgment, in the Balance, and on the Path. [٣٢٥]

The Shia will be the Most Sure-Footed on the Path (٣)

Ja�far bin Ali bin al-Hasan bin Ali bin Abdullah bin al-Mugheera narrated to us from his grandfather from his grandfather from Ismaeel bin Muslim ash-Shuairi from Ja�far bin Mohammed as-Sadiq (a) that the Prophet (s) said:

The most sure-footed of you on the Path will be the most loving for my household. [[٣٢٦]]

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The Love for Ali is in the Believer�s Heart (۴)

Al-Hussein bin Ibrahim (r) narrated from Ahmed bin Yahya from Bakr bin Abdullah from Mohammed bin Ubaidullah from Ali bin al-Hakam from Husham from Abu Hamza ath-Themali that Abu Ja�far Mohammed bin Ali relates on the authority of his fathers (a) that the Prophet (s) said to Ali : For any believer who has the love for you fixed in his heart , if one of his feet slips on the Path , the other will be firm so that Allah [will take him to Paradise for his love to you . [۳۲۷

The Shia will Have Security and Faith (۵)

Ali bin Mohammed bin al-Hasan al-Qizwini (Abu al-Hasan Ibn Maqbara) narrated to us �from Mohammed bin Abdullah bin Aamir from Essam bin Yousuf

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from Mohammed bin Ayyoub al-Kelabi from Amr bin Sulaiman from Abdullah bin� Imran from Ali bin Zaid from Saeed bin al-Musayyab from Zaid bin Thabit that the Prophet (s) said : For anyone who loves Ali in his lifetime and after his death , Allah will grant him security and faith as long as the sun rises and sets . Anyone who hates Ali in his lifetime and after his death will die as if he has never been Muslim and will be [called to account for his deeds . [٣٢٨

All People will be Asked about the Love for the Prophet�s Family (٦)

Mohammed bin Ahmed bin Ali al-Asadi (Ibn Jurada al-Barda�i) narrated to us from Ruqayya bint Ishaq bin Musa bin Ja�far bin Mohammed bin Ali bin al-Hussein bin Ali : bin Abi Talib related on the authority of her fathers that the Prophet said

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On the Day of Resurrection , a servant�s feet will not move before he is asked about : four matters

He will be asked how he had spent the age of his youth , how he had finished his age , what earnings he had got and where from he had got them and how he had spent [them , and he will be also asked about his affection to us; the Prophet�s family . [٣٢٩

�The Shia Enjoy Ranks Higher than the Angels (٧)

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Abu al-Hasan Mohammed bin Ahmed al-Qawariri from Abu al-Hussein Mohammed bin Ammar from Ismaeel bin Tawba from Ziyad bin Abdullah al-Bukaai from Sulaiman bin al-Amish that : Abu Saeed al-Khidri related

: We were sitting with the Prophet (s) when a man came and asked him

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O Allah�s Messenger , Allah says : �Eblis , what prevented you from prostrating� before what I have created with My own hands ? Was it because of your pride or are you one of those who are exalted ? � (٣٨ : ٧٥) Who are those exalted ones whose ranks are higher than the angels� ? �

The Prophet (s) answered : Those are Ali , Fatima , al-Hasan , al-Hussein , and I . We were in the pavilion of the Divine Throne praising Allah . The angels were imitating us . That was two thousand years before the creation of Adam . When He created Adam , Allah , Powerful and Exalted is He , ordered the angels to prostrate themselves before him . Allah did not include us in this order . All of the angels therefore prostrated except Eblis who rejected to prostrate . Referring to the five individuals whose names are recorded on the pavilion of the Divine Throne , Allah said to Eblis , �Was it because of your pride or are you one of those who are exalted� ?

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Thus , we are the doors that take to Allah . We guide the followers of the right path . For him whoever loves us , Allah will love him and house him in His Paradise . For him who hates us , Allah will hate him and house him in Hell . Only do the legitimate sons [love us . [٣٣٠

The Shia�s Ranks in the Sight of the Imams (٨)

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from� Mohammed bin Hamran from his father that Abu Abdullah Ja�far bin Mohammed as-Sadiq (a) related : One day , my father and I went out to the mosque . We met some people who were taking the place between the tomb and the mimbar . My father approached and greeted them . He then said : I , by Allah , love you as well as your smells and souls . Hence , help us keep on so by means of your piety and diligence . You should know . that the loyalty to us cannot be obtained except by means of piety and diligence

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He who follows someone should imitate his deeds . You are the Shia of Allah , you are the supporters of Allah , and you are the foremost forerunners , the last forerunners , the foremost to the love for us in this world , and the foremost to win Paradise on the Last Day .

I have guaranteed Paradise for you , for the guarantee that is granted by Allah , Powerful and Majestic is He , and the Prophet (s) . You are the highborn and your women are the highborn . Each believing female will be woman of Paradise , and each believing male will be veracious .

More than once , Amir ul-Mu'minin (a) said to Qanbar , [٣٣١] �Be happy and announce this good news . When the Prophet (s) died , he was discontent with all of the individuals of his umma except the Shia .

Everything has a handle . The handle of the religion is the Shia .

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. Everything has its honor . The honor of the religion is the Shia

. Everything has a master . The master of the sessions is the sessions of the Shia

. Everything has a leader . The leader of this earth is the land on which the Shia live

. Everything has desire . The desire of this world is our Shia� living in it

By Allah I swear , had it not been for your existence on this earth , your dissidents would not have enjoyed the pleasures of their fortunes . Nevertheless , they will not have anything in the world to come . Any Nasibi , no matter how diligently he worships and works , is included in this Verse : �On that day , the faces of some people will be humbly cast down , troubled and tired as a result of their deeds in the past . They will suffer the heat of the blazing fire . � (۲۶ : ۲-۳) The response of the prayer of your . dissidents is yours

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Anyone of you who asks one request from Allah will have one hundred requests settled . Anyone of you who asks one question will have one hundred questions answered . Anyone of you who supplicates to Allah once will have the reward of one hundred supplications . Anyone of you who acts one good deed will have it doubled many times . As for anyone of you who commits an evil act , Mohammed (s) will be his .advocate

By Allah I swear , the fasting ones among you will luxuriate in the gardens of Paradise and the angles keep on praying for them to win (Paradise) until they break their fasting . You all are surely the people of the advocacy and the loyalty to Allah . You will not have fear and will not be grieved . You all will be in Paradise; hence , compete with each other in doing good acts . After us , no one will be nearer to the Divine Throne of Allah than you will on the Day of Resurrection . Allah�s reward to you will be .excellently great

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Were it not for that you might fail , suffer your enemies� gloating over you , and . people might not accept it for you , the angels would greet you in groups

Amir ul-Mu'minin (a) said : On the Day of Resurrection , the people of our divine leadership will leave their graves with bight faces and delighted eyes . They will be granted security . While all people will be fearful , they �the Shia- will not be fearful . . While all people will be grieved , they will not be grieved

Mohammed bin al-Hasan bin al-Waleed (r) reported to me this narration after he � had related it to al-Hussein bin al-Hasan bin Eban , al-Hussein bin Saeed , Mohammed bin Abi Umair , Ali bin Abi Hamza , and Abu Bassir respectively . Although the contents are nearly the same , this narration includes some paragraphs , which were not in the [other one . [۳۳۲

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Our Shia are the Masters and the Highborn (٩)

Abu Tharr (d) related : I saw the Prophet (s) strike on the shoulder of Ali bin Abi Talib (a) and say : O Ali , he who loves us is the true Arab and he who hates us is the infidel . Our Shia are the masters , the highborn , the honorable , and the legitimate . Only are our Shia and we following the religion of Abraham (a) . The remaining people are all out of it �i . e . the religion of Abraham- . Allah and His angels are surely destroying the evil deeds of our Shia in the same way as an axe destroys the building . [٣٣٣]

The Love for Ali Consumes the Evil Deeds (١٠)

Abdullah bin Mohammed bin Abdul-Wahab narrated to us from Hemmad bin Yazid from Ayyoub from Attaa from Ibn Abbas that

:the Prophet (s) said

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The love for Ali bin Abi Talib consumes the evil deeds in the same way as fire [consumes wood . [۳۳۴

The Shia will be on Luminous Stages (۱۱)

The same previous series of relaters)� from Mustafad bin Yahya from Zakariyya) from Yahya bin Eban al-Qammat from Mohammed bin Ziyad that Aamir al-Juhani related : The Prophet (s) entered the mosque while we , including Abu Bakr , Omar , Othman , and Ali , were sitting there . He sat next to Ali (a) and looked to the right and left . He (s) then spoke : There will be some men standing to the right and left of the .Divine Throne on luminous stages . Their faces will be glittering

Abu Bakr stood up and said : I sacrifice my father and mother for

? you , Allah�s Messenger . Will I be one of them

. He (s) said : Sit down

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Omar , then , repeated the same question of Abu Bakr , and the Prophet (s) repeated . the same answer

As he noticed the answers of the Prophet (s) to these two men , Ibn Mas�oud stood up and said : O Allah�s Messenger , describe them for us so that we will recognize . them

The Prophet (s) stroke the shoulder of Ali and said : They will be this man and his Shia . [They will be the winners . [٣٣٥

The Shia are not Punished for their Loyalty to the Imams (١٢)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us from Abdullah bin Ja�far al-Himyari from Ahmed bin Mohammed from al-Hasan bin Mahboub from Husham bin Salem from Habib as-Sejistani from Abu Ja�far

: Imam al-Baqir that the Prophet (s) said : Allah said

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I will punish every Muslim group who recognized the leadership of any unjust ruler whom I do not select , even if the individuals of such a group are pious and God-fearing . I , likewise , will forgive every Muslim group that recognized (only) the leadership of the just imams whom I appointed , even if the individuals of such a group wrong (themselves) and commit bad deeds . [٣٣۶]

The Shia are the People of the Preference and Mercy of Allah (١٣)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to us from� al-Mufaddhal from Abu Hamza that Abu Abdullah (a) said : You are the people of Allah�s greeting and salutation . You are the people of Allah�s preference and mercy , Allah�s success and guard , and the advocacy and the obedience to Allah . No judgment will be

[maintained for you . No fear and no sadness will affect you . [۳۳۷

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The Shia are not Subject to the Record (۱۴)

Abu Hamza narrated that he heard Ja�far bin Mohammed (a) saying : By way of Allah�s guard and protection , the Shia are not subject to the record (of the good and [evil deeds) . [۳۳۸

The Shia of Ali are the Pious (۱۵)

Abu Hamza narrated that he heard Abu Abdullah (a) saying : �I know some people whom Allah has forgiven , accepted , guarded , compassioned , protected against any . evil , supported , guided to every right matter , and taken them to the highest places �

Some asked : �Who are they , Abu Abdullah ? � He (a) said : �These are our pious [Shia : the adherents of Ali (a) . �[۳۳۹

(۱۶) � (۱۷)

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The Shia are Witnesses on People (۱۶)

Abu Abdullah (a) said : We are witnesses on our Shia , and our Shia are witnesses on people . Due to the testimony of our Shia , people will be rewarded or punished . [۳۴۰]

The Rank of Ali�s Adorers in the Sight of Allah (۱۷)

My father (r) narrated from Sa�d bin Abdullah from Ahmed bin Mohammed bin Khalid from al-Qasim bin Yahya from his grandfather al-Hasan bin Rashid from Abu Bassir from Abu Abdullah (a) that the Prophet (s) said : O Ali , Allah has bestowed upon you with the love of the poor and the oppressed on this earth . You have accepted them as brothers and they have accepted you as their imam .

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Blessed are they who loved and

. believed you . Woe to them who hated and belied you

O Ali , you are the most knowledgeable in this umma . He who loves you will win . . Whoever hates you will perish

O Ali , I am the city (of knowledge) and you are its door . How can a city be entered ? from anything other than its door

O Ali , the people who love you are every repentant and keeper (of his promises) as well as every wearer of shabby clothes[۳۴۱] whose supplications are utterly answered . by Allah

O Ali , your brothers are the pure , chaste , and diligent ones who love and hate for your sake . They are humiliated in the sight of people , but they are high-ranking in the . sight of Allah

O Ali , the people who love you will be the neighbors of Allah in the Abode of High . Paradise . They do not feel sorry for what they had left in the world

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O Ali , I am the support of him whoever

. you support and the enemy of him whoever you antagonize

. O Ali , he who loves you loves me and whoever hates you hates me

. O Ali , your brothers are the dry-lipped ones . Reverence is identified in their faces

O Ali , your brothers will be happy in three situations : When they go out of their graves while you and I will be their witnesses , when they encounter the tomb interrogation , and when they encounter the Presentation and the Path when the . other people will not find answers as they will be asked about their faith

O Ali , to fight you is to fight against me and to make peace with you is to make peace with me . To fight against me is to fight against Allah and to make peace with me is to . make peace with Allah . He who makes peace with you is making peace with Allah

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O Ali , bear the good tidings to your brothers; Allah has been satisfied

with them so long as He accepted you as their leader and they accepted you as their .master

O Ali , you are the commander of the faithful believers and the leader of the white-.forheaded honorables

O Ali , your Shia are the choice . Without you as well as your Shia , the religion of Allah would not have risen . If the earth is empty of you , the heavens will not cause its .drops of rain to descend

O Ali , you will have a treasure in Paradise . You are the two-horned[۳۴۲] of this nation . .(Your Shia are known as Hezbollah (the Party of Allah

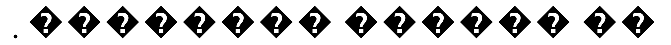
O Ali , your Shia and you are the administrators of justice and the best creatures of .Allah

O Ali , I will be the first one who shakes off the dust from the head[۳۴۳] and you will be .with me . Then the other creatures will do

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O Ali , your Shia and you will be the guardians of the Divine Pool . You will water whomever you like and

prevent whomever you dislike . You are the saved on the Day of the Grand Horror . You will be under the shadow of the Divine Throne .

People will panic , but you will not panic . People will be sad , but you will not be sad . You are the only intendeds in Allah�s saying : �But those to whom We have already promised blessings will be far away from Hell . They will not even hear the slightest sound from it while enjoying the best that they can wish for in their everlasting life . They will not be affected by the great terror . The angels will come to them with this glad news : �This is your day which was promised to you . � (۲۱ : ۱۰۱-۳)�

O Ali , your Shia and you will ask in the Situation (of the Judgment) and you will bask in the gardens (of Paradise) .

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O Ali , the angels and the doorkeepers (of Paradise) long for meeting you . The bearers of the Divine Throne and the intimate angels

pray for you exclusively , implore to Allah by their love for you and become happy for the coming of anyone of you to them the same way as family members become . happy for the return of the absent after a long period of being away

. O Ali , your Shia fear Allah secretly and advise people for His cause openly

O Ali , your Shia compete with each other for gaining the ranks , because they will . meet Allah without being burdened with any sin

O Ali , the deeds of your Shia are presented before me every Friday . I become happy . for their good deeds and implore to Allah to forgive their sins

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O Ali , in the Torah and the Gospel , your Shia and you are mentioned in a good reference before they were created . Ask the people of the Torah and the people of the Kitab[۳۴۴] to tell you about �Eli�; yet , you

are well versed in the Torah and the Gospel . The scripturalists honor Eli , but they do . not know his Shia . They know him as much as that which is recorded in their books

O Ali , the good reference to your companions in the heavens is greater than it is on . the earth . Thus , they should be happy for so and should be more diligent

O Ali , the spirits of your Shia ascend to the heavens during their sleep . There , the angels , out of their longing for them and the ranks that Allah has decided for them , . look at the spirits of the Shia in the same way as people look at the crescent

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O Ali , ask your companions who acknowledge you to be too great for committing the acts that their enemies commit . No single day and no single night pass without having the mercy of Allah overshadowed over

. them . Hence , they should avoid impurity

O Ali , the wrath of Allah is intense on anyone who hates the Shia , disavows them and you , chooses anyone else other than them and you , inclines to your enemy , leaves your Shia and you , opts for deviation , wages war against your Shia and you , hates us�the Prophet�s family , and hates him who follows , supports , chooses , and . offers his soul and wealth for your sake

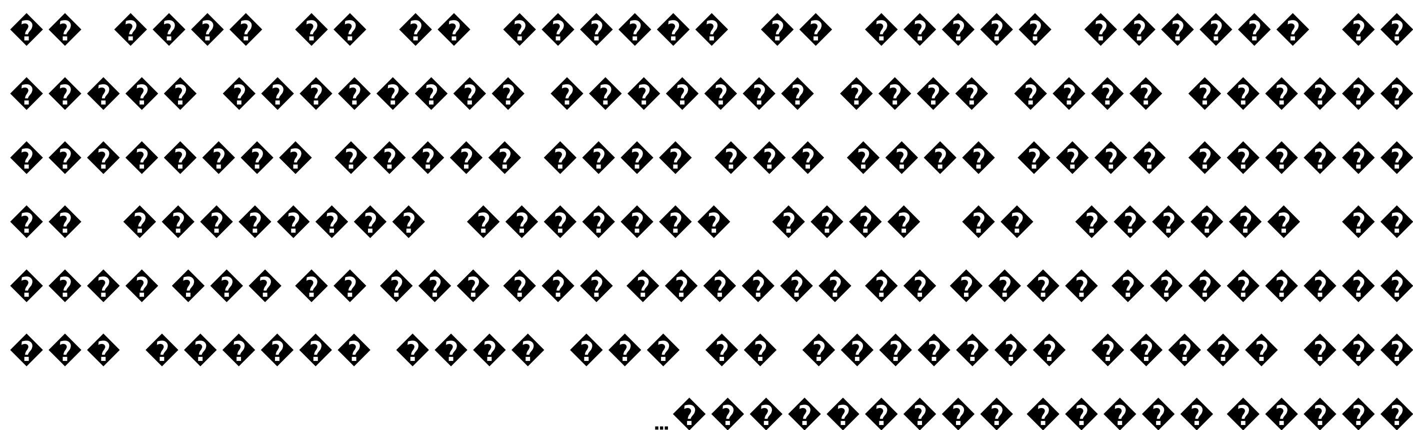
O Ali , send my greetings to them whom I will not see and they will not see me and tell them that they are my true brothers that I long for meeting . They should deliver my knowledge to the coming generations , hold fast and cling to the tie of Allah , and work . diligently

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We will not take

them out of the right guidance and will not lead them to deviation . Tell them that Allah is pleased with them , takes pride in them before the angels , looks at them every . Friday with mercy , and orders the angels to seek forgiveness to them

O Ali , do not turn away from supporting them who loved you because they had heard that I love you and took their love for you as a belief that takes them nearer to Allah , gave you their pure affection of their hearts , preferred you to their fathers , brothers , and sons , pursued your path , stood all the misfortunes for our sake , rejected everything for backing us , sacrificed their souls for us , and endured harm , insult , and bitterness for our sake . Therefore , be merciful to them and satisfy yourself with them , for Allah has chosen them for us out of His knowledge from among the creatures , created them from the same clay from which He created us , deposited with them our secret , bound their hearts to acknowledge our right , comforted their . hearts , and made them cling to our tie



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They never prefer the dissidents to us even if this takes the worldly pleasures away from them and causes the Shaitan to inflict them with misfortunes . As Allah supported and led them to the right way , they have held fast to Him while people are plunging in the floods of deviation and perplexed in the midst of passions . They could not see the right path and that which has come from Allah; therefore , they begin and end their day with the wrath of Allah . On the other side , your Shia are on the course of right and straightforwardness . They do not like the company of those who .dissented them . The world is not their concern and they are not its concern

Those are surely the lanterns of gloom . Those are surely the lanterns of gloom . [Those are surely the lanterns of gloom . [۳۴۵

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Allah Honors the Young Shiites and Reverences their Old Men (١٨)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) related to us from Mohammed bin al-Hasan as-Saffar from Ebbad bin Sulaiman from Mohammed bin Sulaiman that his father Sulaiman ad-Dailami (of Daylam) said : I was with Abu Abdullah (a) when Abu Bassir , who was out of breath , came in . When he took his seat , Abu Abdullah (a) asked him : �O Abu Mohammed , what for was your breathlessness ? � He answered : �May Allah make me your sacrifice , son of Allah�s Messenger . I grew old , my bones grew thin , and time of my death is about to fall . Still , I do not know � . what I will face in my life to come

� ? Abu Abdullah (a) said : �O Abu Mohammed , is it you who says such a thing

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He answered : �May Allah make me your sacrifice , why should I not say it ? � The Imam (a) said : �O Abu Mohammed , have you not known that Allah , Blessed and Exalted is He , honors the youth among you and reverences the old ones ? � He said : �May Allah make me your sacrifice , how does Allah honor the youth and reverence the old ones ? � The Imam (a) said : �Allah will not punish the youth out of His honoring them and will not settle an account with the old men out of His reverencing them . � He said : �May Allah make me your sacrifice . Is this peculiarity granted (to us) exclusively or is it general for the community of Tawhid �believing in Allah�s oneness- ? � The Imam said : �No , by Allah . It is peculiar for you , not the general (Muslims) . �[۳۴۶] He said : �May Allah make me your sacrifice . We have been called with a name due to which our backs have been broken , our hearts have been dead , and the governors have deemed lawful to kill us�all for a narration that their scholars have related . � The Imam (a) said :

[Do you mean Rafidah ? �[۳۴۷�

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He answered : �Yes , I do . � The Imam (a) said : �No , by Allah . It was not they who named you so . It was , in fact , Allah Who chose this name for you . O Abu Mohammed , have you not known that there were seventy men among the Israelites who rejected the Pharaoh and his people when their deviation had been proved to them ? Accordingly , they joined Moses (a) when they knew his having been the right party . Because they rejected the Pharaoh , the party of Moses called them the Rafidah �the rejecters- . They were the best worshippers among the individuals of the party of Moses . Besides , they were the most affectionate of Moses , Aaron , and their descendants . Then , Allah

Powerful and Majestic is He , ordered Moses , by way of revelation , to record this , name for those people in the Torah , for He has chosen it for them . Moses (a) did . Allah then saved this name so as to use it for you . O Abu Mohammed , the others . rejected the good and you have rejected the evil and held fast on the good

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As people went in various directions and separated into different sects , you went in with the household of your Prophet Mohammed (s) . You thus opted for what Allah has opted , chosen what Allah has chosen , and wanted what Allah has wanted . Enjoy the good tidings . Surely , enjoy the good tidings . You are , by Allah , the compassioned ones whose righteous deeds will be accepted and wrongdoings will be overlooked . For

him whoever does not come to Allah , on the Day of Resurrection , with the same beliefs that you have , his good deeds will not be accepted and his wrongdoings will not be overlooked . O Abu Mohammed , have I made you happy ? � He said : �May Allah make me your sacrifice . I seek more from you . �

The Imam (a) said : �O Abu Mohammed , there are definite angels of Allah , Powerful and Majestic is He , whose mission is to unload the sins that our Shia carry on their backs in the same way as wind causes the leaves of trees to fall down in the season of fall .

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This is the meaning of Allah�s saying : �The angels glorify their Lord with His praise and seek forgiveness� (۴۲ : ۵)� for the believers . The angels , by Allah , seek forgiveness for you exclusively . O Abu Mohammed , have I made

� ? you happy

� . He said : �May Allah make me your sacrifice . I seek more from you

The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He says : �Among the believers , there are people who are true in their promise to Allah . Some of them have already passed away and some of them are waiting . They never yield to any change . (٣٣ : ٢٣)� You have fulfilled the pledge under which Allah put you concerning the loyalty to us . You have not substituted anything for us . If you had not done it , Allah would have rebuked you in the same way as He rebuked the others . He : , Glorified is His mention , says

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We did not find many among them keeping their promises . However , We did find � many evildoers among them . (٧ : ١٠٢)� O Abu Mohammed , have I made you happy

� . He said : �May Allah make me your sacrifice . I seek more from you � ?

The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He says : �We shall remove all hatred from their breasts and make them as brothers reclining on thrones facing one another . (۱۵ : ۴۷)� By Allah I swear , no one other than you is intended in this Verse . O Abu Mohammed , have I made you happy ? � He said � . : �May Allah make me your sacrifice . I seek more from you

The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He says : �All intimate friends on that day will become each other�s enemies except for the pious . (۴۳ : ۶۷)� By Allah , you are the �pious� that are intended in this Verse . O Abu Mohammed , have I made you happy ? � He said : �May Allah make me your � . sacrifice . I seek more from you

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The Imam (a) said : �O Abu Mohammed , in one the Verses of His Book , Allah refers to our enemies and us . He says : �Are those who know equal to those who do not know ? Only the people of reason take heed ? (٣٩ : ٩)� We are �those who know� , our enemies are �those who do not know� , and our Shia are �the people of reason . � O Abu Mohammed , have I made you happy ? � He said : �May Allah � . make me your sacrifice . I seek more from you

The Imam (a) said : �O Abu Mohammed , Allah has not excluded any one among the successors of the prophets and their followers except Amir ul-Mu'minin (a) and his Shia . Allah Whose word is the right says in His Book : �On this day , masters will be of no benefit to their followers , nor will they receive any help except for those to whom Allah grants mercy . (٤٤ : ٤١-٢)� This means Ali and his Shia . Have I made you happy ? � . � He said : �May Allah make me your sacrifice . I seek more from you

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The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He says : �Tell My servants who have committed injustice to themselves : Do not despair of the mercy of Allah . Allah certainly forgives all sins . He is All-forgiving and All-merciful . (٣٩ : ٥٣)� This is , by Allah , an indication to you . Have I made you happy � . ? � He said : �May Allah make me your sacrifice . I seek more from you

The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He says : �And you �the Shaitan- have no authority over My servants . (١٥ : ٤٢)� By Allah I swear , except the Imams (a) and their Shia , no one is intended in the previous Verse . Have I made you happy ? � He said : �May Allah make me your

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The Imam (a) said : �O Abu Mohammed , Allah has referred to you in His Book . He : says

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One who obeys Allah and the Messenger is) the friend of the prophets , saints ,)� shahids , and the righteous ones to whom Allah has granted His favors . They are the best friends that one can have . (۴ : ۶۹)� The Prophet Mohammed (s) is one of the prophets , we �the Imams- are the saints and the shahids , and you are the righteous ones . Hence , you should be true righteous so as to meet the quality that Allah has ascribed to you . Have I made you happy ? � He said : �May Allah make me � . your sacrifice . I seek more from you

The Imam (a) said : �O Abu Mohammed , as He tells about your enemies while they are

in Hell , Allah refers to you . He says : �But why is it that we cannot see men whom we had considered as wicked and whom we mocked ? Have they been rescued or can our eyes not find them ? (۳۸ : ۶۲-۳)� By Him I swear , Allah has only referred to you , not . anyone else

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In the sight of the people of this world , you are regarded as the evilest ones . You , by Allah , will enjoy Paradise . You will be saved if you will be decided to be in Hell . Have I made you happy , Abu Mohammed ? � He said : �May Allah make me your sacrifice . � . I seek more from you

The Imam (a) said : �O Abu Mohammed , every single Verse that refers to Paradise and mentions its people is only

speaking of us as well as our Shia . Likewise , every single Verse that censures some people and leads to Hell is only referring to our enemies as well as those who disagree with us . Have I made you happy ? � He said : �May Allah make me your sacrifice . I � . seek more from you

The Imam (a) said : �O Abu Mohammed , no one is following the religion of Abraham (a) except us and our Shia . All the others are away from it . Have I made you happy , [Abu Mohammed ? �[٣٤٨

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The Shia will Enter into Aqaba for Their Loyalty (١٩)

My father (r) narrated to me from Sa�d bin Abdullah from Ebbad bin Sulaiman from Mohammed bin Sulaiman from his father from Eban bin Taghlib that he asked Abu Abdullah (a) : �May

Allah make me your sacrifice . What it the meaning of �Yet , he has not entered into Aqaba �obstacle- ? (۹۰ : ۱۱)�� The Imam (a) answered : �Only he whom Allah grants favor through the loyalty to us will pass that Aqaba . We are that Aqaba . He who enters into that Aqaba will be saved . � The Imam kept silent for a while , then said : May I tell you about another piece of knowledge that is better for you than the world along with all that which is in it ? I said : �Yes , you may . Allah may make me your sacrifice . � He said : �It is the setting free of a slave . (۹۰ : ۱۳)� All people are the slaves of this world except your acquaintances and you . Allah , Powerful and Majestic is He , will set you free from Hell because of your loyalty to us�the [Prophet�s household . [۳۴۹

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The Shia are Pale-Faced Because of the Mention of Allah (٢٠)

The same previous series of relaters)� from Sulaiman ad-Dailami related from Abu) Bassir from Abu Abdullah (a) that Amir ul-Mu'minin (a) said : �I am the shepherd�the shepherd of people . Is it acceptable that a shepherd does not identify his sheep ? � Juwairiya stood up and asked : �O Amir ul-Mu'minin , who are your sheep ? � He (a) answered : �My sheep are pale-faced and dry-lipped because of the mention of [Allah . �[٣٥٠

Allah Created the Believers from His Light (٢١)

The same previous series of relaters)� from Sulaiman from Othman bin Aslam that) Muawiya ad-Duhani said : I asked Abu Abdullah (a) : �Allah may make me your sacrifice . What is the meaning of the saying that I have heard from you ? � The � ? Imam (a) asked : �Which one

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(I said : �(It is your saying

the believer sees through the light of Allah . � He said : �O Muawiya , Allah created the believers from His light , made them in His mercy , and put them under the obligation of being loyal to us when He introduced Himself to them and they acknowledged Him . Hence , the believers are the brothers of each other . Their father is the light and their mother is the mercy . They thus see through that light from which � . they were created

The Shia�s Acknowledgement of the Immaculate Imams (٢٢)

The same previous series of relaters)� from Sulaiman that Dawoud bin Kuthair ar-) Raqqi said : When I was before Abu Abdullah (a) , I said to him : Allah may make me your sacrifice . Regarding the Holy saying of Allah , �I am All-forgiving to him who repented , believed , and did righteous acts then followed the right guidance , (٢٠ : ٨٢)� what is that right guidance , which comes after repentance , faith , and the ? righteous acts

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He (a) said: (This right guidance is) the acknowledgement of the Imams�one after the other.

The Shiite Worships Allah While Standing or Sitting (٢٣)

My father (r) narrated from Sa�d bin Abdullah from Ebbad bin Sulaiman that Sadir as-Sayrafi said:

Abu Bassir, Maysara, and other individuals were with Abu Abdullah (a) when I visited him. As soon as I sat, he turned to me and said: O Sadir, our disciple worships Allah while he is standing, sitting, sleeping, alive, and dead.

I said: Allah may make me your sacrifice. We can understand how he worships Allah while he is standing, sitting, and alive. But how is it when he is asleep and dead?

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He (a) said: When the time of the prayer comes while our disciple is asleep, two angels whom

were created in the earth and had never ascended to the heavens or seen the kingdom there will offer prayers next to him so as to awaken him . Allah will record the reward of the prayers of these two angels for that disciple . A single rak�a that is offered by these angels is equal to one thousand prayers that are offered by people . When Allah seizes the soul of our disciple , his two angels ascend to the heavens and say : �O our Lord , Your servant (so-and-so) has withdrawn from worship and taken in full his life . You , however , are more knowledgeable with this matter than we are . Allow us to worship you in the horizons of Your heavens and the extremes of Your � . lands

Allah , then , says to them -in a form of revelation- , �In My heavens , there are many who worship Me while I am not in need for their worship . In fact , it is they who are in . need for worshipping Me

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On My lands , likewise , there are many who worship me so properly; yet , I have not created anything that is needier for Me than they are . Hence , descend to the grave of my disciple . � They will say , �O our Lord , who is that one who is enjoying Your love for him ? � Allah will answer them �in a form of revelation- , �That one is he who has put himself under the pledge of being loyal to Mohammed; My servant , his successor , and their descendants . Descend to the grave of My disciple (so-and-so) and offer prayers there until I resurrect him for the Day of Resurrection . � The angels then descend to offer prayers at the grave until Allah resurrects him . Allah will record the reward of the prayers of these two angels for that disciple . A single rak�a that is offered by these angels is equal to one thousand prayers that are offered by . people

I said : �Allah may make me your sacrifice , son of Allah�s Messenger . In his sleep . and death , your disciple worships Allah in a way better than it is in his life and waking �

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He (a) said : No , Sadir . This is too far (from the truth) . On the Day of Resurrection , our disciple will seek security �for others , probably- from Allah and Allah will grant [him (that security) . �[٣٥١

The Angel of Death Pities for the Shiite (٢٤)

The same previous series of relaters) Sadir said : I asked Abu Abdullah (a) whether) ? the believer is coerced to be had his soul seized

He said : No , by Allah . When the angel of death attends for seizing his soul , the believer shows impatience . There , the angel of death says to him : �O disciple of Allah , do not be worry . I swear by Him Who sent Mohammed (a) with the truth , I am more compassionate and kinder to you than a merciful father to his son . Open your � . eyes and look

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In these moments , the believer will see the Messenger of Allah , Amir ul-Mu'minin , Fatima , al-Hasan , al-Hussein , and the Imams (a) in front of him . The angel will say to him : �Those are your companions . � Then , a caller from the direction of the Divine Throne will call at his soul : �O soul that is serene �to Mohammed and his household- , return to your Lord well pleased -with the loyalty to the Prophet�s household- and He will please you �by means of the reward- . Enter among My servants �who are Mohammed and his household- into My Paradise . � (٨٩ : ٢٧-٣٠) Then , nothing will be more preferable for that believer than the sneaking of his soul [and joining the caller . [٣٥٢

The Shia on the Day of Resurrection (٢٥)

My father (r) narrated to me from Sa�d bin Abdullah� from Muawiya bin Ammar from Ja�far bin Mohammed from his father from his grandfather that the Prophet (s) :said

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On the Day of Resurrection , some people will come on stages of light with their� faces glittering like the full moon . They will be envied by the past and the last � . generations

. The Prophet (s) kept silent for a while then added the statement three times

Omar bin al-Khattab asked : �My father and mother be sacrificed for you . Are they � ? the shahids

The Prophet (s) said : �They are shahids , but not the shahids that you know . � Omar asked : �Are they the prophets ? � The Prophet (s) said : �They are prophets , but not the prophets that you know . � Omar asked : �Are they the successors of the prophets ? � The Prophet (s) said : �They are successors of the prophets , but not the successors that you know . � Omar asked : �Are they from the heavens or the earth ? � The Prophet (s) said : �They are from the earth

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Omar said : �Tell me , who are they ? � The Prophet (s) pointed to Ali (a) and said : �They are this one and his Shia . No one from Koreish hates him except the bastard , no one of Ansar hates him except the Jew , no one from the Arabs hates him except the whoreson , and no one from the human beings hates him except the scoundrel . O Omar , he who claims he loves me while he hates Ali is surely lying . �[۳۵۳]

The Prophets , Angels , and Shahids will Envy the Shia (۲۶)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) related to me from Mohammed bin al-Hasan as-Saffar� from Mohammed bin Qays and Aamir bin as-Simt that Abu Ja�far (a) related that the Prophet (s) said : �On the Day of Resurrection , some people dressing

clothes of light with luminous faces whom will be identified by the signs of prostration . will come

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They will overstep the rows until they stand in front of the Lord of the worlds . The prophets , angels , shahids , and righteous people will envy them . � Omar bin al-Khattab asked : �O Allah�s Messenger , who are they whom the prophets , angels , shahids , and righteous men will envy ? � The Prophet (s) answered : �They will be our Shia , and Ali will be their imam . �[۳۵۴]

When he Comes out of the Grave , the Shiite�s Face is Like Full Moon (۲۷)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed (r) narrated to me that Mohammed bin al-Hasan as-Saffar narrated to him from Mohammed bin al-Hussein from Abdullah bin Jibilla from Muawiya bin Ammar from Abu Abdullah (a) from his father from his grandfather that the Prophet (s) said to Ali (a)

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O Ali , all the souls of my people , including the children and the old , were shown� before me before the creation of their bodies . I passed by you and your Shia , and sought Allah�s forgiveness for you . � Ali said : �O Allah�s Prophet , tell me more about them . � The Prophet (s) said : �Yes , Ali . When your Shia and you will come out from your graves , your faces will be as bright as the full moon , your hardships will be alleviated , your griefs will be taken away from you , and you will be in the shadow of the Divine Throne . People will be fearful , but you will not , and will be sad , but you will not . A dining table will be installed for you while people will be called to the judgment . �[٣٥٥]

The Relief , Contentment , and Glad Tidings are for (٢٨)

the Shia of Ali

My father (r) said that Ahmed bin Idris narrated to them that Ya�qoub bin Yazid �narrated to them

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from Mohammed bin Abi Umair that Mohammed al-Qibtti said that he heard Abu� : Abdullah (a) saying

People disregarded the Prophet�s saying about Ali on that day in Ghadir Khumm and disregarded his saying on that day in the chamber of Ummu Ibrahim . The Prophet (s) felt pain in his leg and people came to visit him . Ali (a) as well , came to see him , but people did not give him an opportunity to see the Prophet (s) due to their crowds . : When the Prophet (s) noticed this thing , he said

O people , these are my household . You are disregarding them while I am alive among you . By Allah I swear , if I am no

longer present among you , Allah shall never be absent . It is certainly that relief , rest , content , and glad tidings will be for him who follows , abide by , and submit to Ali as well as the successors who will come after him .

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It is incumbent upon me to include such individuals with my (right of) intercession , because they are my followers . �He who follows me will belong to me . � I repeat this statement of Abraham because I belong to Abraham and Abraham belongs to me . My religion is the same as Abraham�s , my Sunna is the same as Abraham�s , and Abraham�s virtue is the same as mine . I , however , am preferable to him . This preference comes to support the saying of my Lord : �They were the offspring of one another . Allah is All-hearing and All-seeing . (۳ : ۳۴)�[۳۵۶]

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The Love for the Prophet�s Household is Good Deed

My father (r) said that Sa�d bin Abdullah narrated to them� from Abu Dawoud al-Aama (the blind) that Abu Abdullah al-Jadali said that Ali (a) said to him:

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O Abu Abdullah, may I tell you about the good deed whose doer will be saved from� the terror of the Day of Resurrection? � I said: �Yes, you may. � He (a) said: �This good deed is the love for us. The evil deed is to hate us. �[٣٥٧]

The Imams Love their Shia (٣٠)

The same previous series of relaters) �from al-Hasan bin Ali from Aassim bin Hamid) that Abu Ishaq an-Nahawi (the grammarian) said that he heard Abu Abdullah (a) saying: Allah educated His Prophet (s) as He liked for him. He says: �You have attained a high moral

standard (۶۸ : ۴) . � Allah then authorized him to represent Him . He says : �Take only what the Messenger gives to you and desist from what he forbids you (۵۹ : ۷) . � � . (�One who obeys the Messenger has certainly obeyed Allah (۴ : ۸۰

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In the same manner , the Prophet (s) authorized Ali (a) to represent him and deposited with him (all the religious affairs) . You submitted (to this authority) while the others denied . By Allah I swear , we do love you to say when we say and keep silent when we keep silent . We are the mediators between Allah and you . Allah has never made [any goodness lie in the contradiction to His commandments . [۳۵۸

The Sins of the Believers are Forgiven (۳۱)

The same previous series of relaters)� from al-Hasan in Mahboub from al-Alaa from) : Mohammed bin Muslim that Abu Ja�far (a) said

The sins of the believers are already forgiven . Hence , a believer should put a new start . This is

[surely granted for the people of faith exclusively . [٣٥٩

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Allah will Grant the Believer Whatever he Asks (٣٢)

The same previous series of relaters)� that Abu Ja�far (a) said : Allah , Powerful) and Majestic is He , gives (the pleasures of) this world to anyone , whether He likes or dislikes , while He gives the world to come only to those whom He likes . It happens that Allah does not answer the believer who asks for a location that is as small as a place of a lash , and gives the world to the disbeliever before he asks for anything . But , if that disbeliever asks Allah for a location that is as small as a place of a lash in [the world to come , Allah will not answer him . [٣٦٠

The Shia are for Paradise and Paradise is Theirs (٣٣)

The same previous series of relaters)� from al-Hasan bin Ali bin Faddhal from) Mohammed bin al-Fadhl from Abu Hamza that

: he heard Abu Abdullah (a) saying

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You are for Paradise and Paradise is yours . To us , you are called the virtuous and the reformers . You are the people of the contentment with Allah , for He is pleased with [you . The angels are your brothers in virtue if they work diligently . [٣۶١

The Shia�s Houses and Graves are Paradises (٣۴)

The same previous series of relaters)� that Abu Abdullah (a) said : Your houses are) your paradises . Your graves are your paradises . You were created for Paradise and [you will be in Paradise . [٣۶٢

The Women of Paradise Look at the Believer in Prayers (٣٥)

The same previous series of relaters)� that Abu Abdullah (a) said : When a believer) stands up for offering a prayer , Allah allows the women of Paradise to look at him . If

he finishes his prayer without asking Allah to give him women of Paradise in marriage, they go back with astonishment . [۳۶۳]

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The Highest Ranks of Paradise are the Shia�s (۳۶)

Mohammed bin al-Hasan bin Ahmed bin al-Waleed narrated to me from Mohammed bin al-Hasan as-Saffar from Mohammed bin al-Hussein bin Abi al-Khattab from al-Hasan bin Ali bin an-Nu�man from al-Harith bin Mohammed al-Ahwal from Abu :Abdullah (a) that he heard his father Abu Ja�far (a) saying

After the Night Ascension , the Prophet (s) related to Ali (a) : O Ali , in Paradise , I saw a river that was whiter than milk , sweeter than honey , and straighter than arrow . There were pitchers as many as the stars in it . On its shore , there stand the domes of ruby and white pearls . As Gabriel stroke the bank of that river with his wing , it was .pure musk

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He then added) I swear by Him Who prevails Mohammed�s soul , there are trees in) Paradise clapping with the praise (of Allah) and making sounds that no one among the early and the late generations has ever heard like them . They bear fruits like pomegranates . The one on whom such fruits are thrown cuts it into ninety garments . There , the believer will be sitting on chairs of light . They are the white-forheaded honorables . On the Day of Resurrection , you will be their leader . Each one of them will put slippers whose laces are luminous to cast light upon the way he wants to take in Paradise . Meanwhile , a woman will look down upon him and say , �All Glory be to Allah . O Allah�s servant , do you not have anything with me ? � He will ask her who she is . She will answer , �I am one of those about whom Allah said : So , no soul knows what is hidden for them of that which will refresh the eyes; a reward for what � . they did

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The Prophet (s) then added) I swear by Him Who prevails Mohammed�s soul ,) seventy thousand angels will visit that believer every day in Paradise and will call him [by his name and his father�s . [۳۶۴

The Dead Shiite is as the Shahid (۳۷)

Mohammed bin Musa bin al-Mutawakkil[۳۶۵] narrated to me� from Malik al-Juhani that Abu Abdullah (a) said : O Malik , do you not accept to offer the (obligatory) prayers , defray the zakat , and stop your aggressions so as to be in Paradise ? (He then added) O Malik , as for any people who follow a leader in this world , that leader will curse them and they will curse him on the Day of Resurrection . Only your likes and you are excluded from this rule . (He then added) O Malik , anyone of you who dies while he keeps up these beliefs will enjoy the same rank of the shahids whose swords are engaged in fighting for the sake

.of Allah

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Malik said) One day , I was sitting before him �i . e . Imam Abu Abdullah as-Sadiq (a)) :- and talking to myself about some of the Imams� credits . He (a) said to me

You are , by Allah , our Shia . Do not think that you are negligent in regard with our .rights

O Malik , no one can describe Allah exactly . In the same manner , no one can describe the Messenger (s) exactly , no one can describe us exactly , and no one can describe .the believer exactly

O Malik , as the believer shakes hands with his brother when they meet , Allah looks at them making their sins fall out until they leave . It is impossible to describe the bearers .of such qualities

My father (a) used to say

[The fire (of Hell) will not consume him who describes this matter . [٣٦٦ :

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For the Shia , their Deeds are Accepted and their Sins are Forgiven (٣٨)

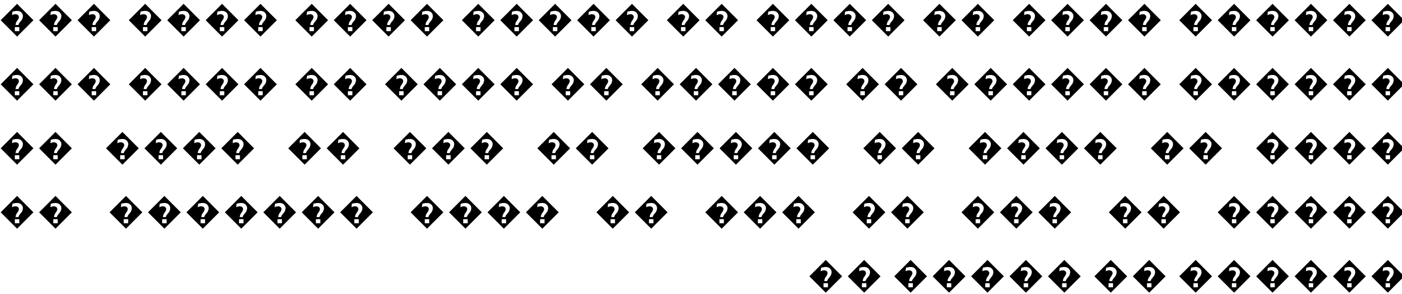
Mohammed bin Ali bin Majilwayh narrated to me from his uncle Mohammed bin al-Qasim� from Omar bin Eban al-Kelbi that Abu Abdullah (a) said to him : �How numerous the human beings are ! �

I said : �Yes , son of Allah�s Messenger . How numerous the human beings are ! �

He said : �By Allah I swear , no one performs the hajj for the sake of Allah , Powerful and Majestic is He , except you , no one offers the two prayers[٣٦٧] except you , and no one will be rewarded two-fold except you . You are certainly the guardians of the sun , the moon , and the stars . Your sins will be forgiven and your deeds will be accepted . �[٣٦٨]

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The Shiite and their Haters (٣٩)

Ja�far bin Mohammed bin Masrour (r) narrated to us that al-Hussein bin Aamir narrated to him from his uncle Abdullah bin Aamir from al-Hasan bin Ali bin Faddhal from Thaalaba bin Omar from Omar bin Eban ar-Rifaee from as-Sabah bin Sayyaba :that Abu Abdullah (a) said

It happens that a man loves you �the Shia- but he does not know what you say . Accordingly , Allah will allow him to enter Paradise . It also happens that a man hates you but he does not know what you say . Accordingly , Allah will send him to Hell . Hence , a man may fill in his record with good deeds without being doing any of them . (I asked how , and the Imam answered : -) This occurs when he passes by some people while they are reviling at us . As they see him , some of them tell that he is one of the Shia . They then go on railing and reviling at him . Hence , Allah records

[for him good deeds because of so until his record of good deeds is filled . [۳۶۹

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The Shia Eat and Dress the Legal (۴۰)

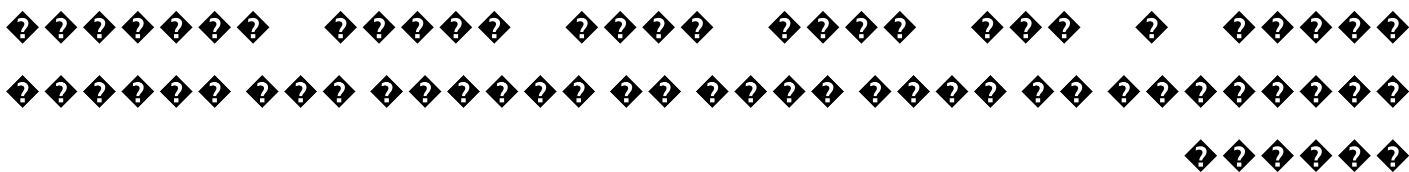
My father (r) said that Sa�d bin Abdullah narrated to him� that Mansour as-Sayqal said : I was with Abu Abdullah (a) in his pavilion in Mina (during the season of the hajj) : when he looked at people and said

They eat , dress , and marry illegally . But you eat , dress , and marry legally . By Allah , [it is only you whose hajj is valid and whose deeds are accepted . [۳۷۰

The Shia are Following the Religion of Prophet Mohammed and his Forefathers (۴۱)

The same previous series of relaters)� from al-Hasan bin Ali from Aassim bin Hamid) : from Omar bin Hanzhala that Abu Abdullah (a) said

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O Omar , Allah surely grants the pleasures of this world to everyone whether He likes . or dislikes , but He does not grant this matter except for His choice

You , by Allah , are following my religion as well as the religion of my forefathers Abraham and Ishmael , not Ali bin al-Hussein or al-Baqir (a) although these are [following the religion of those . [۳۷۱

The Shia are Added to Those Whom They Like (۴۲)

The same previous series of relaters)� from al-Hasan bin Ali from Ali bin Aqaba from) Musa an-Numayri that Abu Abdullah (a) said : A man came to the Prophet (s) and said : �O Allah�s Messenger , I do like you . � He (s) asked : �Do you really like me ? � The man said : �By Allah I swear , I love you . � The Prophet (s) said : �You will be [with whomever you like . �[۳۷۲

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The Shiite will not See Hell (۴۳)

Mohammed bin Ali bin Majilwayh (r) said to us that Mohammed bin Yahya narrated to him� from Hanzhala that Maisar said that Abu al-Hasan ar-Ridha said : �No two of you will be seen in Hell . Furthermore , no single one of you will be seen in Hell . � I said : �How can this be proved through the Book of Allah ? � The Imam did not answer me for a whole year . On the Circumambulating day of the next year , he said to me : �O Maisar , only today I am permitted to answer your last question . � I said : �Well , how can it be proved through the Book of Allah ? � He (a) said : This is in sura of Arrahman . It is : �On that day , no mankind �among you- or jinn will be asked about his sin (۵۵ : ۳۹) . � I said : �This Verse does not include

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He (a) answered : �The first one who distorted the Verse[۳۷۳] was son of Arwa , [۳۷۴] because it was evidence against his acquaintances and him . Without the existence of �among you� in the Verse , the sentence of the punishment of Allah , Powerful and Majestic is He , will cease to be valid for all the creatures . If Allah will not ask any man or jinn about his sin , whom will he punish on the Day of Resurrection , then ? �[۳۷۵]

Honoring the Shia in Paradise (۴۴)

Mohammed bin al-Hasan bin al-Waleed (r) narrated to us that Mohammed bin al-Hasan as-Saffar related to him� that al-Abbas bin Yazid said :

One day , I said to Abu Abdullah (a) : Allah may make me your sacrifice . What is the meaning of : �If you were to see it , you would find it to be a great kingdom with great bounty (۷۶ : ۲۰)�

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He said to me : �After Allah allows the people of Paradise to enter there , he sends a messenger to one of His disciples . The messenger will find on the door of that disciple some doorkeepers who will ask him to wait until they obtain permission for him . Hence , even the messenger of Allah cannot attend before the disciples before they are permitted . This is the meaning of Allah�s saying : �If you were to see it , you would find it to be a great kingdom with great bounty (۶۷ : ۲۰)�[۳۷۶]

The Imams are the Intercessors of Paradise (۴۵)

Mohammed bin Musa bin al-Mutawakkil (r) narrated to us that Mohammed bin Yahya al-Attar narrated to him from Ahmed bin al-Ayes� that Ja�far bin Mohammed (a) said : �On the Day of Resurrection , we will intercede for the sinful individuals among our Shia . Allah will save the righteous ones . �[۳۷۷]

ENDNOTES

۲۵ –۱

۱. Ibn Hagar , in his book titled as-Sawaaiq ul-Muhriqa; ۱۰۸ , records a similar narration , but there is an addition in its beginning and distortion in its middle . Refer also to ar-Riyadh un-Nadhira; ۲ : ۱۶۲

۲. This is an indication to Allah�s saying in the Quran : �On the day

when We call every nation with their leaders , those whose record of deeds are given to their right hands will read the book and the least wrong will not be done to them . �

(۱۷ : ۷۱)

. The previous statements are recorded in al-Khawarzmi�s al-Manaqib; ۴۳ .۳

Hamza (bin Abdul-Muttalib) is the Prophet�s uncle and one of the most celebrated .۴ . personalities of Islam . He was martyred during the battle of Uhud

In Bihar ul-Anwar , this statement is recorded in the following form : �Whoever .۵ loves Ali , the inhabitants of the heavens will call him �the prisoner of Allah on the � . earth

Refer to al-Khawarzmi�s al-Manaqib; ۴۳ .۶

Refer to Mietu Manqaba; Ibn Shathan ۵۵ M . ۳۷ and ۹۵ , Taawil ul-Aayat; ۸۲۴ , .۷ Bisharat ul-Mustafa; ۳۶-۸ , Keshf ul-Ghumma; ۱ : ۱۰۴ , Irshad ul-Quloub; ۲۲۵ , A�lam ud-Din; ۴۶۴ , Nahj ul-Haqq; ۲۶۰ , Keshf ul-Yaqin; ۲۲۷ , Bihar ul-Anwar; ۷ : ۲۲۱ H . ۱۳۳ , ۳۹ : ۲۷۷-۸ H . ۵۵ , and ۶۸ : ۱۲۶

Refer to al-Amali; as-Saduq ۱۸ H . ۳ , al-Khissal; ۲ : ۳۶۰ H . ۴۹ , Rawdhat ul- .۸ Wa�idheen; ۲۷۱ , Bihar ul-Anwar; ۷ : ۲۴۸ H . ۲ , and ۲۷ : ۱۵۸ H . ۳ . With little difference , . the same narration is recorded in Rashfat us-Sadi; ۴۴

Refer to Bihar ul-Anwar; ۸ : ۶۶۹ H . ۱۶ and ۲۷ : ۱۵۸ H . ۵ . As-Suyoutti , in his Ihyaa ul- .۹ Mait Bi-Fadhaa�il ahl

ul-Bait; which is printed in the margins of the book titled al-It�haf fi Hubb il-Ashraf; ۲۶۴ H . ۴۷ , records this narration and relates it to Amir ul-Mu'minin , peace be upon him . As well , Ibn Hagar records the same narration in his as-Sawaaiq ul-Muhriqa; ۱۸۵ , . and al-Mannawi in his Kunouz ul-Haqaaiq; ۵

Refer to al-Amali; as-Saduq ۳۴۸ s . ۸۵ , al-Manaqib; Ibn Shahrashoub ۳ : ۱۹۸ , .۱۰ Bisharat ul-Mustafa; ۷۱ ۱۲۵ , Keshf ul-Ghumma; ۱ : ۳۸۸ , Taawil ul-Aayat; ۸۲۷ , Bihar ul-Anwar; ۸ : ۶۹ H . ۱۷ , ۲۷ : ۱۵۸ H . ۶۶ , ۳۹ : ۳۰۵ H . ۱۱۹ . In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration with little difference from this one .

Refer to al-Amali; as-Saduq ۴۶۷ H . ۲۷ , Ilal ush-Sharaayi; ۱ : ۱۴۴ H . ۱۱ , Bisharat ul- .۱۱ Mustafa; ۱۵۸ , Bihar ul-Anwar; ۲۷ : ۷۶۶ H . ۷ and ۲۷ : ۸۹ H . ۴۰ . In Kenz ul-Ummal; ۱۱ : ۶۱۹ , another narration that contains the meanings that are mentioned in this narration is recorded . Another narration , whose relaters are trustful (as al-Boussiri declared) , of . the same contents is recorded on page ۴۰۴ of the same book

Refer to Refer to al-Amali; as-Saduq ۴۲ H . ۹ , al-Khissal; ۱ : ۲۵۳ H . ۱۲۵ , Tuhaf ul- .۱۲ Uqoul; ۵۶ H . ۱۶۳ , al-Manaqib; Ibn Shahrashoub ۲ : ۱۵۳ , (He relates it to Ibn Abbas and

Abu Saeed al-Khidri) Tanbih ul-Khawattir; ٢ : ٧٥ , al-Umda; ٥٧ , Bisharat ul-Mustafa; ٦٩ ١٢٤ , A�lam ud-Din; ١٢٤ (He relates it to Abu Burda al-Aslami) , Keshf ul-Ghumma; ١ : ١٠٥ , Mishkat ul-Anwar; ١٧ , Mutashabah ul-Qur�aan; ٢ : ٤٣ , Bihar ul-Anwar; ٧ : ٢٥٨ H . ١ , ٢٧ : ٣١١ H . ١ , ٧١ : ١٨٠ H . ٣٣ and ٧٧ : ١٦٢ H . ١٢٦ . As-Suyoutti , in his Ihyaa ul-Mait Bi-Fadhaa�il ahl ul-Bait; which is printed in the margins of the book titled al-It�haf fi Hubb il-Ashraf; ٢٦١ H . ٤٤ , records this narration and relates it to Ibn Abbas . As well , the same narration is recorded by al-Qadhi at-Tustari in his Ihqaq ul-Haqq; ٩ : ٤٠٩ , al-Hafiz Nuruddin in his Majmaa uz-Zawaaid; ١٠ : ٣٤٦ , and al-Kenji (the Shafiite) in his Kifayat ut-Talib; ١٨٣ and relates it to Abu Tharr .

١٣. Refer to Kenz ul-Fawa�id; ٢ : ٥٠٨-٩ , Taawil ul-Aayat iz-Zhahira; ١٨٢ H . ١ , al-Burhan; ٤ : ٦٤ H . ٣ , Bihar ul-Anwar; ١١ : ١٤٢ H . ٩ , ١٥ : ٢١ H . ٣٤ , ٢٥ : ٢ H . ٢ , ٢٩ : ٣٠٦ H . ١٢١ , ٢٦٦ : ٣٤٦ H . ١٩

١٤. Qanbar is the servant of Amir ul-Mu'minin Ali , peace be upon him .

١٥. Refer to al-Kafi; ٨ : ٢١٣ H . ٢٥٩ , Furat�s Tafsir; ٢٠٨-٩ , Rawdhat ul-Wa�idheen; ٣٤٧ , Bisharat ush-Shia; ١٦ , Mishkat

ul-Anwar; ۹۳ , al-Burhan; ۲ : ۳۴۷ ۴ : ۴۵۳ , Bihar ul-Anwar; ۷ : ۲۰۳ H . ۹۰ and ۶۸ : ۸۰ H . ۱۴۱

Refer to al-Amali; al-Mufid ۱۶۹ H . ۴ , al-Amali; at-Tusi ۱ : ۱۹۳-۴ , Keshf ul-Ghumma; ۱ .۱۶ : ۳۹۰ , Bisharat ul-Mustafa; ۱۰۲ , Ghayat ul-Maram; ۵۸۸ H . ۱ , Bihar ul-Anwar; ۶۸ : ۲۳ H . ۴۱

Refer to al-Manaqib; Ibn Shahrashoub ۳ : ۱۹۸ , Maqssad ur-Raghib; ۳۱ (manuscript) .۱۷ , as-Sirat ul-Mustaqeem; ۱ : ۱۹۸ , Taawil ul-Aayat; ۸۲۷ . In his Kenz ul-Ummal; al-Muttaqi al-Hindi records a similar narration , which is also recorded in Thakhaair ul-Uqba; ۹۱ , Kifayat ut-Talib; ۱۸۴-۵ . They all relate the narration to Ibn Abbas and .Meaath

Refer to Ithbat ul-Hudat; ۳ : ۴۴۲ H . ۳۴۵ , Bihar ul-Anwar; ۷ : ۱۷۸ H . ۱۵ ۶۸ : ۶۶ H . ۱۲۰ . .۱۸ Similar narration is recorded in Kifayat ut-Talib; ۱۱۹ , Kenz ul-Haqaaiq (in the margins of al-Jami ul-Saghir; ۲ : ۲۱) , al-Manaqib; al-Khawarzmi ۶۶ , and ad-Durr ul-Manthour; ۶ : ۳۷۹ . Al-Khawarzmi , in his al-Manaqib; ۱۹۹ , records the following narration : We were sitting with the Prophet , peace be upon him and his family , when Fatima (a) came with al-Hasan and al-Hussein on her shoulders . She was weeping sobbingly . The Prophet , peace be upon him and his family , asked her , �O Fatima , what for are you weeping ? Allah may never

cause your eyes to weep . � She said , �O Allah�s Messenger , the Koreishite women are gibing at me . They said that my father has given me in marriage to a fortuneless poor man . � �Do not weep , Fatima , � said the Prophet , peace be upon him and his family , �It was not I who gave you in marriage . In fact , it was Allah . He gave you in marriage from above His seven heavens and called upon Gabriel , Michael and Israfeel (the angels) as witnesses on that marriage . As He looked at the earth , Allah (Powerful and Majestic is He) selected your father among all the creatures for the prophecy . As He looked another look at the earth , Allah selected Ali to whom He married you and took as the successor . Thus , Ali is from me and I am from him . O Fatima , your husband is the most courageous , the most knowledgeable , the most clement , the foremost Muslim , the most openhanded , and the most well-mannered . O Fatima , I will raise the pennon of Hamd and will have the keys of Paradise in my hand . I will then hand the pennon to Ali . Adam , as well as all his descendants , will be behind that pennon . O Fatima , I will �on the Day of Resurrection- appoint Ali as the guardian of my Divine Pool

He will water only those whom he knows among the individuals of my umma . Al-. Hasan and al-Hussein; his sons , will be the masters of the early and the late youth of Paradise . Their names are mentioned in the Torah of Moses (the prophet) . They were written as Shubbar and Shubair . Allah gave them the names Hasan and Hussein for the special rank that Mohammed , as well as they , enjoys in the sight of Allah . O Fatima , your father will dress two garments of Paradise and Ali , too , will dress two garments of Paradise and will have the pennon of Hamd in his hand . While my umma are gathering under my pennon , I will hand it to Ali for the special favor that he enjoys in the sight of Allah . Then , someone will call : O Mohammed , your grandfather Abraham is the best grandfather and your brother Ali is the best brother . When the Lord of the worlds will summon me , He summons Ali with me . When I will be resurrected , Ali will be resurrected with me . When I will be granted the right of intercession , Ali will be granted the same right . When my intercession will be accepted , Ali�s intercession will be accepted with mine . He will be in the Praiseworthy Standing with me . He will help me hold the keys of Paradise . O Fatima , Ali

� . and his Shia will be the winners in the morrow

Refer to al-Mahaasin; ۹۴ , al-Kafi; ۱ : ۳۷۶ H . ۴ , Thawab ul-A�maal; ۲۴۵ H . ۱ , al- .۱۹ Ayyashi�s Tafsir; ۱ : ۱۳۹ , al-Ghaybah; an-Numani ۱۳۲ , Alikhtisas; ۲۵۹ , Bisharat ul-Mustafa; ۲۱۷ , A�lam ud-Din; ۲۴۷ , Ghayat ul-Maram; ۱۲ H . ۱۱ , Ithbat ul-Hudat; ۱ : ۲۳۷ . H . ۱۹۳ , Bihar ul-Anwar; ۲۵ : ۱۱۰ H . ۱ , ۲۷ : ۱۹۳ H . ۵۱ , ۶۸ : ۱۴۲ H . ۸۸

. Refer to Bihar ul-Anwar; ۶۸ : ۱۴۲ H . ۸۹ .۲۰

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. Refer to Bihar ul-Anwar; ۶۸ : ۱۴۲ (the end of) H . ۸۹ .۲۲

. Refer to Bihar ul-Anwar; ۷ : ۳۲۵ H . ۱۹ and ۶۸ : ۱۴۲ (the end of) H . ۸۹ .۲۳

. This refers to the individuals who possess nothing .۲۴

. This means that you will be stricken on your head twice .۲۵

۲۶-۶۰

This is an indication to the Resurrection : the Prophet will be the first one who is .۲۶ . resurrected from his tomb

Kitab , among Muslims , is the sacred book of any of certain other revealed . ۲۷ . religions . Refer to Oxford Talking Dictionary

Refer to al-Amali; as-Saduq ۴۵۱ (within) H . ۲ , Furat�s Tafsir; ۹۵ , Kifayat ul-Athar; .۲۸ ۱۸۴ , Bisharat ul-Mustafa; ۲۲۱ , Keshf ul-Ghumma; ۱ : ۱۶۶۲ , Missbah ul-Anwar ۱۶۴ ۲۰۱ , ;Shawahid ut-Tanzil

Nahj ul-Haqq; ۲۴۵ , Keshf ul-Yaqin; ۸۵ , Taawil ul-Aayat; ۱ : ۳۳۱ H . ۱۸ , Ithbat ul- , ۴۵۹ : ۱ . Hudat; ۳ : ۴۴۲ H . ۳۴۶ , Bihar ul-Anwar; ۸ : ۲۸ H . ۳۲ and ۶۸ : ۴۵ H . ۹۱

It is related that Allah , Exalted is He , says : �The gray hairs of the believers is My .۲۹ light , and I am too modest to burn My light with My fire . � Others said : �The gray � . hair is the jewel of the mind and the sign of dignity

Rafidah : (Arabic : "Rejecters") , broadly , Shiite Muslims who reject (rafd) the .۳۰ caliphate of The Prophet Muhammad's , peace be upon him and his family , two successors Abu Bakr and 'Omar . Many Muslim scholars , however , have stated that the term Rafidah cannot be applied to the Shiites in general but only to those who condemn Abu Bakr and 'Omar as unlawful rulers of the Muslim community . To the majority of the Shiites , the term Rafidah is pejorative , coined by their opponents to cast the shadow of extremism on them . (Excerpted from ENCYCLOPAEDIA (BRITANNICA ۲۰۰۰

Refer to al-Kafi; ۸ : ۳۳ H . ۶۶ , Furat�s Tafsir; ۲۲۵ , Da�aayim ul-Islam; ۱ : ۷۶ , .۳۱ Alikhtisas; ۱۰۱ , Taawil ul-Aayat; ۲ : ۵۰۷ H . ۸ ۹ , Bihar ul-Anwar; ۲۴ : ۲۵۹ H . ۹ and ۴۷ : ۳۹۰ H . . ۱۱۴

.۳۲

Refer to al-Kafi; ١ : ٤٣٠ H . ٨٨ , Furat�s Tafsir; ٥٥٨ , al-Manaqib; Ibn Shahrashoub ٢ : ١٥٥ , A�lam ud-Din; ٢٧٨ (with an addition) , Shawahid ut-Tanzil; ٢ : ٤٣١ , Taawil ul-Aayat; . ٧٧٣ , Ghayat ul-Maram; ٢٢۶ H . ٣ , al-Burhan; ۴ : ۴۶۵ H . ۵

. Refer to Bihar ul-Anwar; ۶٨ : ١٧۶ H . ٣٢ .٣٣

Refer to Ithbat ul-Hudat; ٢ : ۴۵٣ H . ٣۵۵ , al-Burhan; ۴ : ٢٢٢ H . ٢٢١ , Bihar ul-Anwar; ۵ : .٣۴ . ٣٢٧ H . ٢٣ and ۶٨ : ۶٧ H . ١٢١

Refer to al-Kafi; ٣ : ١٢٧ H . ٢ , Furat�s Tafsir; ۵۵۴ , Taawil ul-Aayat; ٢ : ٧٩٧ H . ٩ , al- .٣۵ . Burhan; ۴ : ۴۶٠ H . ٢ , Bihar ul-Anwar; ۶ : ١٩۶ H . ۴٩ , ٢۴ : ٩۴ H . ٧ and ۶١ : ۴٨ H . ٢۴

Refer to Mishkat ul-Anwar; ٩٧ , al-Burhan; ۴ : ٢٩٣ H . ١٣ , Bihar ul-Anwar; ٧ : ١٧٩ H . ١٨ . .٣۶ The last statement of this narration is recorded in many reference books , such as al-Amali; as-Saduq ١٢۵ H . ٨ ٢۶٨ H . ١٧-٨ , al-Khissal; ۵٧٧ , at-Tahsin; ۵۵ , al-Manaqib; Ibn Shahrashoub ٣ : ١٠١ , Keshf ul-Ghumma; ١ : ٩۴ , Rawdhat ul-Wa�idheen; ١٠٢ , Irshad ul-Quloub; ٩٣ ٢۵٩ , at-Taraaif; ١٣٣ H . ٢١١ , Kenz ul-Fawa�id; ٢ : ۵۵ , Bisharat ush-Shia; . ٢٣ , and A�lam ud-Din; ١٨٧

Refer to .٣٧

. al-Mahaasin; ۱۸۱ H . ۱۷۵ , Bihar ul-Anwar; ۷ : ۱۸۰ H . ۱۹ and ۶۸ : ۱۲۳

Refer to Bassaair ud-Darajat; ۸۴ H . ۵ , Irshad ul-Quloub; ۲۹۳ , A�lam ud-Din; ۲۸۲ , .۳۸
. and Bihar ul-Anwar; ۷ : ۱۸۰ H . ۲۰ and ۶۸ : ۲۷ H . ۵۰

Refer to al-Amali; as-Saduq ۱۱۱ H . ۱۰ , Bassaair ud-Darajat; ۵۳ H . ۱ , Bisharat ul- .۳۹
Mustafa; ۲۰ , Ithbat ul-Hudat; ۲ : ۴۲۱ H . ۲۸۵ ۲ : ۴۵۶ H . ۳۵۹ , and Bihar ul-Anwar; ۳۶ : ۲۴۸ H .
. ۶۵ and ۳۸ : ۹۵ H . ۱۲

Refer to al-Mahaasin; ۱۵۰ H . ۶۹ , al-Umda; ۷۵ H . ۹۱ , al-Manaqib; Ibn Shahrashoub ۳ .۴۰
: ۱۰۰ , Keshf ul-Ghumma; ۱ : ۳۴۵ , A�lam ud-Din; ۴۴۸ , Keshf ul-Yaqin; ۳۸۳ , Shawahid
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Refer to al-Mahaasin; ۱ : ۱۶۲ H . ۱۱۱ , al-Kafi; ۱ : ۲۶۵ , al-Ayyashi�s Tafsir; ۱ : ۲۵۹ H . .۴۱
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. Bihar ul-Anwar; ۲ : ۹۵ H . ۳۷ , ۱۷ : ۳ H . ۱ , and ۲۵ : ۳۳۴ H . ۱۲

. Refer to al-Kafi; ۲ : ۴۳۴ H . ۶ , al-Mu�min; ۳۶ h . ۸۲ , and Bihar ul-Anwar; ۶ : ۴۰ H . ۷۱ .۴۲

Refer to .۴۳

al-Mu�min; ٢٧ , at-Tamhees; ٥١ , Mishkat ul-Anwar; ٢٩٠ , and Bihar ul-Anwar; ٩٣ : ٣٦٨ . H . ٢

. Refer to A�lam ud-Din; ٤٥٧ and Bihar ul-Anwar; ٦٨ : ١٤٤ (the end of) H . ٩٠ .٤٤

Refer to A�lam ud-Din; ٤٥٧ and Bihar ul-Anwar; ٨ : ٣٦٠ H . ٢٦ and ٦٨ : ١٤٤ (the end of) .٤٥ . H . ٩٠

Refer to Oddat ud-Da�ee; ٥٨ , A�lam ud-Din; ٤٥٧ , and Bihar ul-Anwar; ٨٦ : ١٧ H . .٤٦ . ١٤

Refer to al-Mahaasin; ١ : ١٨٠ H . ١٢٧ , Taawil ul-Aayat; ٥٨ H . ١ , al-Burhan; ٣ : ٢٨٥ H . ٧ .٤٧ . , and Bihar ul-Anwar; ٨ : ١٣٨ H . ٥

In al-Mahaasin; this narration is narrated by Mohammed bin Musa bin al- . ٤٨ Mutawakkil who narrates it to al-Hasan bin Mahboub from Amr bin Abi al-Miqdam from Malik bin Aayun al-Juhani . The compiler added : �It is also narrated by my . father who relates it from Ali bin an-Nu�man from Ibn Meskan

Refer to al-Mahaasin; ١٦٦ H . ١٢٢ , al-Kafi; ٨ : ١٤٦ H . ١٢٢ , Tanbih ul-Khawattir; ٢ : ١٤٦ , .٤٩ . A�lam ud-Din; ٢٣٤ , and Taawil ul-Aayat; ٦٤١ and ٦٧٩

As a comment , Allama al-Majlisi says : �The two prayers may refer to the . ٥٠ obligatory and the supererogatory prayers , the residential and the journey prayers , or the five prayers and the blessings of the Prophet , peace be upon him and his family . Finally , it may refer

to the separation between each two prayers , for the other sects decide a very long . period between the two prayers

Refer to al-Mahaasin; ١ : ١۶٧ H . ١٢٧ , (In this reference book , this narration is .۵١ narrated by Mohammed bin Ali bin Majilwayh from Ibn Faddhal from Ali bin Aqaba bin . Amr bin Eban al-Kelbi .) and Bihar ul-Anwar; ٢٧ : ١٨۴ H . ۴٠

. Refer to al-Kafi; ٢ : ١٢۶ H . ١٠ and ٨ : ٣١۵ H . ۴٩۵ and Bihar ul-Anwar; ۶٩ : ٢۴۶ H . ٢١ .۵٢

. Refer to Bihar ul-Anwar; ٢٧ : ١٩٩ H . ۶۵ and Mustadrak ul-Wassail; ١ : ٢٣ H . ۵٣ .۵٣

Refer to al-Mahaasin; ٢١٧ H . ١١٠-١ , Tuhaf ul-Uqoul; ٣٧۴ , Mishkat ul-Anwar; ٢٩١ , .۵۴ . A�lam ud-Din; ۴۴٩ , and Bihar ul-Anwar; ٢٧ : ١٣٣ H . ١٠٧

. Refer to A�lam ud-Din; ۴۴٩ and Bihar ul-Anwar; ٢٧ : ١٣٧ H . ١٣٧ .۵۵

Muslims generally and Shia particularly believe that the Quran is only what is .۵۶ between the two covers of the current copies of the Holy Quran without any addition or imperfection . However , this point was a matter of disagreement and exchangeable accusation among the different sects of Muslims , because of many reasons some of which is the existence of many reports and narratives claiming the distortion of the Quran in addition to the existence of a number of different copies of the Holy Quran each is referred to one of the

Prophet�s companions , such as Ubay bin Ka�b , Abdullah bin Mas�oud and others . Anyhow , when a statement is reported to have been added to a Quranic Verse , this means that the statement is only an explanation of the Verse , not a part of it , but . was deleted or distorted

. Al-Majlisi commented : Son of Arwa is Othman bin Affan .۵۷

It is clear that this narration refers to the distortion of the Holy Quran , and this .۵۸ matter is absolutely rejected . The proof of the narration is imperfect . Besides , many other narrations solve this misunderstanding of the Verse . No single exegesist of the Holy Quran has referred to such a meaning for the intended Verse . Accordingly , this narration seems to be fabricated . Anyhow , it is recorded in the following reference books : Furat�s Tafsir; ۱۷۷ , Taawil ul-Aayat; ۲ : ۶۳۸ H . ۲۰ , and Bihar ul-Anwar; ۷ : ۲۷۳ H . . ۴۵ , ۸ : ۳۵۳ H . ۳ , ۸ : ۳۶۰ H . ۲۸ , ۲۴ : ۲۷۵ H . ۶۱ , ۶۸ : ۱۴۴ H . ۹۱ and ۹۲ : ۵۶ H . ۳۱

Refer to Me�aani al-Akhbar; ۲۱۰ H . ۱ (He relates it to his father from Sa�d bin .۵۹ Abdullah from al-Hasan bin Musa al-Khashab from Yazid bin Ishaq from Abbas bin . Yazid) , al-Burhan; ۴ : ۴۱۵ H . ۲ , and Bihar ul-Anwar; ۸ : ۱۹۷ H . ۱۸۸

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. Refer to Mishkat ul-Anwar; ٣٢٨ and Bihar ul-Anwar; ٨ : ٥٩ H . ٧٧ .

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۴. INDEX OF PROPER NAMES

ISLAMIC TERMS

. Allah : Almighty God

Ansar : The supporters . The people of Medina who received , welcomed , and . protected the Prophet (s) and the Muhajirs

. Azan : Announcement . The Muslim call to ritual prayer

. Caliph : The chief civil and religious ruler of the Muslim community

. Eblis : The Devil

Eid ul-Adha : Feast of sacrifice . A festival marking the culmination of the annual . pilgrimage (Hajj) to Mecca

. Eid ul-Fitr : Feast of breaking fast . A festival marking the end of Ramadan

. Esha� Prayer : The obligatory four-rak�a prayer of evening

. Fajr Prayer : The obligatory two-rak�a prayer of dawn

. (Ghaybah : The stage of invisibility of Imam Al-Mahdi (a

Hadith : The body of traditions concerning the sayings , doings , and confirmations of . the Prophet Muhammad , peace be upon him and his family

Hajj : The pilgrimage to the Sacred Mosque at Mecca undertaken in the twelfth month of the Muslim year

. and constituting one of the religious duties of Islam

. Halal : The allowable according to the Islamic Sharia

. Haram : The forbidden according to the Islamic Sharia

Imam : ١ . One of the twelve immaculate Imams namely Ali bin Abi Talib , Al-Hasan bin Ali , Al-Hussein bin Ali , Ali bin Al-Hussein (As-Sejjad) , Mohammed bin Ali (Al-Baqir) , Ja�far bin Mohammed (As-Sadiq) , Musa bin Ja�far (Al-Kadhim) , Ali bin Musa (Ar-Ridha) , Mohammed bin Ali (Al-Jawad) , Ali bin Mohammed (Al-Hadi) , Al-Hasan bin Ali . (Al-Askari) , and Mohammed bin Al-Hasan (Al-Mahdi) peace be upon them all

. A leader generally or of a collective prayer . ٢

. Iqama : The prefatory statements of the ritual prayers

. Jihad : Religious warfare or a war for the propagation or defense of Islam

Kaaba : The square-shaped building in the center of the Great Mosque in Mecca , in . the direction of which Muslims must face in doing the obligatory prayer

Koreish : The tribe that inhabited Mecca in the time of The Prophet Muhammad (s) and (to which he belonged . (Koreishite : one who belongs to Koreish

. Maghrib Prayer : The obligatory three-rak�a prayer of sunset

Mahdi : For Shia , the twelfth Imam Mohammed bin Al-Hasan Al-Mahdi (a); the . restorer of religion and justice who will rule before the end of the world

. Masjid : Mosque

. Mihrab : A niche in a mosque directing to the kiblah

. Mimbar : The stage in a mosque from which sermons are delivered

Mosque : A

. place of worship

Muhajirs : The emigrants . The early Muslims of Mecca who had to flee their homeland . to Medina

. Mujahid : The performer of jihad

Munkar and Nakeer : The two angels whose mission is interrogating the dead in their . graves

. (Quran (Koran) : The Divine Book that was revealed to the Prophet Mohammed (s

. Rak�a : The unit of a prayer

Ramadan : The ninth month of the year in the Islamic calendar , during which Muslims . observe strict fasting between dawn and sunset

Shahada : The Muslim profession of faith , La ilaha illa (A)llah , Muhammadun rasul . (Allah (There is no God but Allah , [and] Muhammad is the messenger of Allah

. Shahid : The martyr in Islam

. Shaitan : The Devil

Sharia : The Islamic code of religious law , based on the teachings of the Koran and . (the traditional sayings of the Prophet Muhammad (peace be upon him and his family

. Sunna : The body of the Prophet Mohammed�s words , deeds , and confirmations

. Sura : Any of the sections of the Koran

: Tahlil : Saying La ilaha illa (A)llah � There is no God but Allah

Taqiyah : (pious dissimulation) . The belief of the concealment of the true beliefs in situations where harm or death will definitely be encountered if the true beliefs are . declared

. Tasbih : The saying of �subhaanallah� �extolment of God

. Umma : The Islamic community

. Ummi : The inhabitant of Umm ul-Qura : Mecca

Umrah : A lesser pilgrimage to Mecca made

independently of or at the same time as the hajj , and consisting of a number of devotional rituals performed within the city .

Zakat : The obligatory payment made annually under Islamic law on certain kinds of property and used for charitable and religious objects .

endnote

[۱] Refer to Kunouz ul-Haqaaiq; ۸۲ .

[۲] Refer to as-Sawaaiq ul-Muhriqa; ۹۶ .

[۳] The Prophet�s widow; Aisha said the name of Naathal to Othman bin Affan when she rallied people against him and accused him of atheism . The name Naathal , however , refers to a Jewish person who lived in that time .

[۴] The shirt of Othman was bloodstained because he put it on when he was killed .

[۵] Some people deserted Ali bin Abi Talib (a) who was the caliph and fought against him , accusing him of having committed a grave sin in submitting his claim to the caliphate to arbitration after the battle of Siffin . Those deserted formed the trend , which later was called Khawarij . The word kharaju , from which khariji is derived , means "to withdraw" and Khawarij were , therefore , seceders who believed in active dissent or rebellion against a state of affairs they considered to be gravely impious .

[۶] Refer to Majmaa uz-Zawaaid; ۹ : ۱۳۱ , Kunouz ul-Haqaaiq; ۱۸۸ , and Alisteeab; ۲ : ۴۵۷ .

[۷] Refer to as-Sawaaiq ul-Muhriqa; ۹۳ and Majmaa uz-Zawaaid; ۹ : ۱۳۱

[۸] Refer to Kunouz ul-Haqaaiq; ۹۲

[۹] Refer to as-Sawaaiq ul-Muhriqa; ۹۶ .

[۱۰] Refer to Kunouz ul-Haqaaiq; ۸۲ .

[۱۱] This

narration is recorded in the following reference books : At-Tarikh; at-Tabari ۲ : ۳۱۹-۲۱ , Al-Kamil fit Tarikh; Ibn ul-Athir ۲ : ۲۲ , As-Sirat un-Nabawiyya; al-Halabi (the Shafiite) ۱ : ۳۱۱-۲ , Kenz ul-Ummal; al-Muttaqi (the Hanafite) , Mustadrak us-Sahihayn; Al-Hakim an-Nisapuri (the Shafiite) ۳ : ۱۳۳ , Ad-Durr ul-Manthour; As-Suyoutti (the Shafiite) ۵ : ۷۹ , Al-Musnad; Ahmed bin Hanbal (the founder of Habalites) ۱ : ۱۱۱ , Al-Bidaya wan-Nihaya; Ibn Kuthair ۳ : ۳۹ , Tarikh; Abu al-Fidaa ۱ : ۱۱۹ , Shawahid ut-Tanzil; Al-Hasakani ۱ : ۴۸۵ H . ۵۱۴ and ۵۸۰ , Tarikh Dimashq : the life account of Imam Ali bin Abi Talib; Ibn Asakir (the Shafiite) ۱ : ۹۷-۱۰۵ H . ۱۳۳-۴۰ , and Sharhu Nahj ul-Balagha; Ibn Abi al-Hadid (the Mutazilite) ۱۳ : ۲۱۰ and ۲۴۴ .

[۱۲] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ۲۲ : ۲۲۵ No . ۸۷۲۹

[۱۳] Refer to Men La Yahdhuruh ul-Faqih; ۴ : ۳۵۲-۴۲۰ H . ۵۷۶۲-۵۹۲۰ .

[۱۴] The other printed copy of the book , which is attached to the book titled Fadhaa�il ush-Shia was carefully printed in Tehran : Kanune Intisharate Aabdi .

[۱۵] Refer to Ath-Thareea; Sheikh Agha Buzurg at-Tehrani ۱۶ : ۲۶۰ No . ۱۰۵۶

[۱۶] Refer to Ar-Rijal; An-Nejashi , ۲۶۱ H . ۶۸۴

[۱۷] After the Grand Invisibility (Ghaybah) of Imam al-Mahdi , God may hasten his return , four representatives were successively appointed as the means between the Imam and people . The second representative was Mohammed bin Othman al-Omari .

[۱۸] Many are the titles of Imam al-Mahdi;

God may hasten his return , such like sahib uz-Zaman �the owner of the time� , al-Qa�im �the executor� , al-Muntazhar �the awaited� , and al-Hujja �the claim . �of God

[۱۹] ۳۱ . H ۵۰۳ ;Refer to Kamal ud-Din wa Tamam un-Ni�ma .

[۲۰] ۲۶۶ . H ۲۳ ;Refer to al-Ghaybah .

[۲۱] ۲۶۶ . H ۱۱۲۴ : ۳ ;Refer to al-Kharaij wa al-Jara�ih .

[۲۲] ۴۲۲ : Refer to A�lam ul-Wara .

[۲۳] ۵۶ . H : Refer to Tabssirat ul-Wali .

[۲۴] ۱۱۳ : Refer to Muntakhab ul-Anwar il-Mudhee�a .

[۲۵] ۲۷۰ ;Refer to Thaqib ul-Manaqib .

[۲۶] Abu Abdillah (As-Saduq�s brother) is al-Hussein bin Ali bin al-Hussein bin Musa bin Babawayh . He was also righteous master and retainer . He dies in ۴۱۸ A . H . He . compiled many books , such as At-Tawhid and Nafy ut-Tashbih

[۲۷] ۶۸۴ . H ۲۶۶۱ Refer to Ar-Rijal; an-Nejashi .

[۲۸] ۶۸۴ . H ۲۶۶۱ Refer to Ar-Rijal; an-Nejashi .

[۲۹] Istrabad is a famous town of Tabaristan .

[۳۰] Jurjan is a famous city lying between Tabaristan and Khurasan .

[۳۱] the introduction) ۲ ;Refer to Kamal ud-Din) .

[۳۲] Marwalruth and Sarakhs are two cities in Khurasan .

[۳۳] Hamadan is a big city western Iran . Ilaq is a village in Bukhara . Balkh was a big city . Today , it is a small village in Afghanistan . Samarqand is a famous Uzbek city in . east-central Uzbekistan . Faraghana is a city eastern Uzbekistan

[۳۴] ۶۹۵ . H , ۱۵۷ ;Refer to al-Fihrest .

[۳۵] H , ۳۹۸ , Refer to Ar-Rijal; An-Nejashi

.۱۰۴۹ .

[۳۶] ۷۶۴. H ۱۱۱ ;Refer to Me�aalim ul-Ulemaa .

[۳۷] ۵۲۹ : ۲ ;Refer to As-Saraa�ir .

[۳۸] ۷۰ ;Refer to Ad-Diraya .

[۳۹] Some scholars ascribe this book to the father of Sheikh As-Saduq

[۴۰] This book is one of the four master reference books of Shia upon which the scholars depend totally and the jurisprudents extract the rulings .

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

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Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

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:Appreciation

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